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Calvinist Contact

February 26, 1988 / 43rd year of publication / No. 2107

Reformed immigration lawyer not impressed with refugee bills

Marian Van Til

TORONTO — Immigration lawyer Paul VanderVennen, 29, says the immigration bills now being considered by the government will result in "siphoning the capital and brains out of less developed countries while shutting our doors to those fleeing political persecution."

VanderVennen reacted to statements made by Employment and Immigration Minister Benoit Bouchard to the Senate two weeks ago regarding Bill C-84.

That bill is the "emergency legislation" which brought Parliament back from recess last August. It was drawn up in reaction to the landing of the *Amelie* on Canada's shores with several hundred refugees from Sri Lanka via West Germany. Another bill, C-55 would more comprehensively change the current refugee determination system.

VanderVennen is not impressed with Bouchard's claim that "the government's overriding concern is ... to offer protection to genuine refugees and to stop the flagrant abuse of our refugee claims system." The lawyer insists that "the government is currently attempting to pass two bills which will severely restrict the number of refugees who will have access to our refugee determination system."

Injustices compounded

There is already a huge backlog of refugee cases, but VanderVennen doesn't see that the new legislation will speed up the process. And more importantly, he thinks it will compound rather than alleviate injustices inherent in the current refugee determination system.

VanderVennen gives evidence of that by citing examples from his own practice. He and his partner, Neil Cohen, handle refugee and immigration cases exclusively.

Almost all of their clients are from four countries where human rights abuses are severe: El Salvador, Guatemala, Somalia and Iran. Many of

Continued on page 3 ...

Thinkbit

Definition of a hyper-Calvinist: a hypercritical person suffering from hypertension when not using a hyperbole to describe authority and depravity.

Source unknown

New coalition fights open Sundays

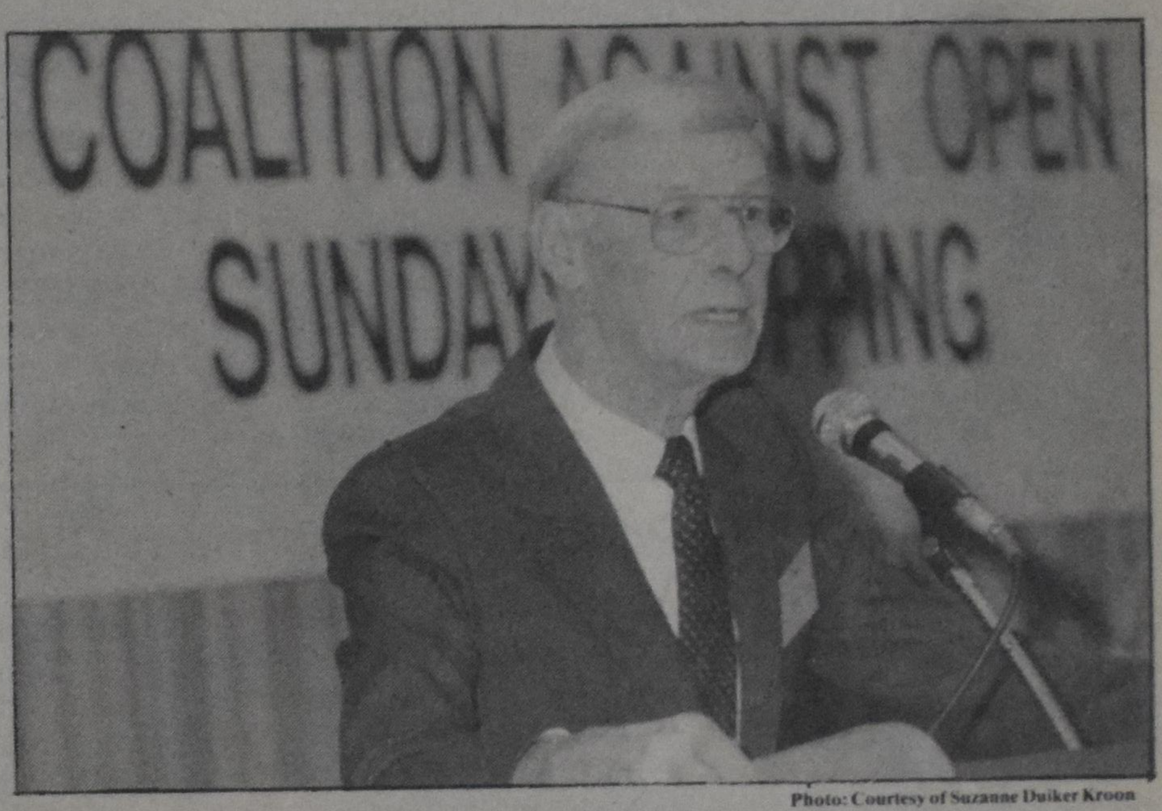

Photo: Courtesy of Suzanne Duiker Kroon

Less Kingdon, Executive Director of the People for Sunday Association, spoke briefly at the Sheraton Centre meeting.

Suzanne Duiker Kroon

TORONTO — Over a hundred groups joined in the Sheraton Centre to form the Coalition Against Open Sunday Shopping (CAOSS). They ended up urging the Ontario government to scrap its plan to make municipalities responsible for regulating retail store hours.

Delegates from retail associations, churches, unions (including the Christian Labour Association), municipalities and lifestyle groups (Children's Aid Society and Parents without Partners), who met on Jan. 27, agreed that "the local option" will mean open Sunday shopping and will jeopardize the quality of life of thousands of Ontario families.

Compelling reasons

CAOSS organizers are convinced that once the public knows the facts, it will overwhelmingly oppose Sunday shopping. According to them, the facts are compelling.

Retail workers and store owners will be forced away from their families on the one common pause day left. The ripple effect will mean more Sunday shifts for police, bus drivers, day care workers, and service personnel (to repair broken cash registers, air conditioners, etc.).

Retailers present agreed that no legislation could protect job applicants or employees from discrimination if they refuse Sunday work, and explained that if stores refuse to open, mall owners won't renew their lease.

Sunday openings will mean increased property taxes to pay for more public services, price increases of up to 15 per cent on many goods, and *less* convenience as stores restrict evening hours to afford Sunday staff.

Who's in favour?

The Association of Municipalities of Ontario has stated that it does *not* want local option on this issue. Just last May an all-party committee of the Ontario legislature unanimously agreed that the government must legally protect a common pause day, and Premier Peterson promised to implement their findings.

Continued on page 3 ...

Work of Calvin science professors affirmed

Robert VanderVennen

TORONTO — The views of three of its science professors "are in accord with the synodically adopted guidelines for the interpretation of scripture and with the doctrinal statements of the Christian Reformed Church," concluded the Board of Trustees of Calvin College and Seminary on Feb. 11.

The views and writings of astronomer Howard Van Till and geologists Clarence Menninga and Davis Young have been under attack by some members of the Christian Reformed Church (CRC), which owns and operates Calvin College. The board had appointed five of its members, three pastors and two physicians, to study the views of these professors.

Photo: Wes Morten, *The Detroit News*

Writings by Calvin Professors (from l. to r.) Clarence Menninga, Howard Van Till and Davis Young has been praised by college committee.

Van Till's work affirmed

The centrepiece of the board's investigation was Dr. Van Till's book *The Fourth Day* which speaks of Genesis 1-11 as "primeval history," which is to be read differently from history written in modern times. Van Till's views on the possibility of human evolution also received special study. He wrote in his book, "to consider the possibility that we are creatures, members of God's creation ... formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history ...."

The study committee read all of Van Till's published writings and held extensive personal interviews and discussions with him, as it did also with the other two. Along with its positive conclusion it did note what it considered some weaknesses. It found his use of terms not always precise, and particularly the theological and philosophical sections of the book to be less clear than they would have liked.

Regarding his use of the term "primeval history" the committee is concerned that this kind of thinking can lead to conclusions which would call into question whether the early chapters of Genesis describe events which really happened. There was also some concern that evolutionary development may be in conflict with the biblical teaching on the uniqueness of human life, and they felt that more study of that issue is needed before all fears can be put to rest.

Continued on page 3 ...

In this issue:

Marian Van Til discusses a superior movie, see accompanying article on James Joyce p.8
Bill VanDyk urges a change in the abortion debate ..... pp. 10, 11
Paul De Groot reports on Lucien Kemble — astronomer-priest ..... pp. 12, 13
Cheating on Jesus is idolatry, says Joe Veltman p.14
Wayne Brouwer continues his unique meditations on the book of Acts p.24

News

Citizens group censures federal budget

Bert Witvoet

TORONTO — According to Citizens for Public Justice (CPJ) the federal budget tabled by Finance Minister Michael Wilson on Feb. 10 shows "callous disregard for the needs of our poor neighbours."

CPJ highlighted a statement in Wilson's budget speech which said that "strong economic performance is good social policy." CPJ's reply is that the government's economic and social policies are "reprehensible because they consistently favour the rich and powerful and neglect the poor."

Mr. Wilson justified his approach by saying that an expanding economy helps Canadians in their "well-being and economic security," and that this same economic growth helps the government maintain good social services.

Misguided philosophy

According to CPJ, this approach has not served Canadians well. In a recent press release the citizens policy group says: "Since the Conservatives took office in 1984, the government has *increased* personal taxes by $14-billion and *decreased* corporate taxes by $11.6-billion.

"In the same period, government expenditures increased by $89-billion with $3.6-billion of that increase for the 20 odd programs ... that constitutes the government's social services envelope. Interest on the national debt in the same period was $73-billion."

CPJ calls this evidence of the fact that the Conservative government follows a misguided economic philosophy. It makes individual taxpayers service the national debt, while corporations pay unfairly low taxes. Consequently, there is little left for social programs that serve the poor.

Call for alternative

The present tax system could be altered so that an $11-billion *Social Development and Job Creation Fund* can be established, says CPJ. Without increasing the federal deficit, 295,275 jobs could be created, and further moneys would be channelled into such programs as: Guaranteed Annual Income for those living below the poverty line, for job training and counselling, for low cost housing, for community-based projects such as energy conservation and for day care.

To obtain this $11-billion fund, CPJ calls for an increase in corporate taxes and a more progressive personal tax system that would favour the poor.

Photo: Reuter

Prime Minister Mulroney congratulates Finance Minister Wilson after the budget speech.

Pollster claims most Canadians care about newcomers

(Canadian Scene) — Donna Dasko, a specialist in public opinion polls, believes that the percentage of Canadians who feel prejudice against minority groups is very small and, in fact, has decreased considerably since the early 1950s.

Dasko is vice-president of Environics Research Ltd., Toronto, and has conducted a number of opinion surveys among and about various ethnic communities. In a recent article in *The Globe and Mail* she wrote that the deeper researchers probe into the sentiments of Canadians toward newcomers, the more caring Canadians show themselves to be.

She contrasts the anti-immigration sentiments so frequently expressed on phone-in radio and television shows and in letters to newspapers, with attitudes revealed through "in depth" surveys based on national "samples." Dasko says that Canadians view the *process* of immigration quite differently from the way they view immigrants themselves — in fact, they respond to immigrants as people in a realistic way. They believe that immigrants work hard, do not take jobs away from other Canadians, do not threaten the Canadian society and do not make too many demands on governments.

"In fact" says Dasko, "The vast majority of citizens view this as a multi-cultural society and like it that way. A large majority go even further — they support efforts to promote the equality of ethnic and racial groups in Canada, and they would promote multiculturalism in Canadian institutions.

"The majority of Canadians support family reunification, the immigration of skilled workers, the highly educated, investors and political refugees. Perhaps most important, the vast and overwhelming majority categorically reject the idea that racial minorities should be excluded from immigrating."

Surveys do, however, show a disenchantment with the process of immigration says Dasko and cautions the government about a campaign to "inform" the public about immigration and refugee issues. Rather, Canadians will be satisfied when they see a truly fair refugee determination process that welcomes real refugees and treats all people who arrive on our shores humanely.

CBC programs reflect Canada's multicultural reality

(Canadian Scene) — The following is a partial text of the remarks of Canadian Broadcasting Corporation president Pierre Juneau to the Centre of Research Action on Race Relations, Montreal:

"Immigration ... has taken on a new dimension with large groups of immigrants coming from the Caribbean, North Africa, the Middle East and Southeast Asia. Among these groups, knowledge of French is widespread. This means that French today is no longer the sole prerogative of French Canadians — people whose families have been here for two or three hundred years. French in Canada is now the language of whoever speaks it, without regard for ethnic origin or founding people. The face of the French-speaking community, therefore, is becoming increasingly multicultural.

"The francophone community and institutions are becoming multicultural. Quite logically, this new reality is reflected increasingly in various facets of daily life. Including broadcasting ...

"Since September, a new TV program entitled *Trait d'union*, hosted by Denise Bombardier, turns the microphone over to the representatives of different ethnic groups, who talk on subjects of local, national and international interest.

"In three months — from September to November — some 240 people from the ethnic community have participated in various information and public affairs programs on CBC radio and television ... Where drama is concerned, I would like to point out that the scriptwriters have been informed that their works from now on must reflect multicultural reality."

Check the Calendar of Events for events in your area.

Wie een auto huurt bij Jan Kalma begeeft zich niet op glad ijs.

U wilt een auto huren maar niet met de eerste de beste op stap. Dat komt dan goed uit. Jan Kalma verhuurt nieuwe en zo goed als nieuwe personenwagens aan iedereen die achter een veilig stuur wil zitten. Auto's van 4 tot 9 personen. Handgeschakeld of met automaat. Perfekt onderhouden. Vanaf 15 dollar per dag.

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New coalition fights open Sundays

... continued from page 1.

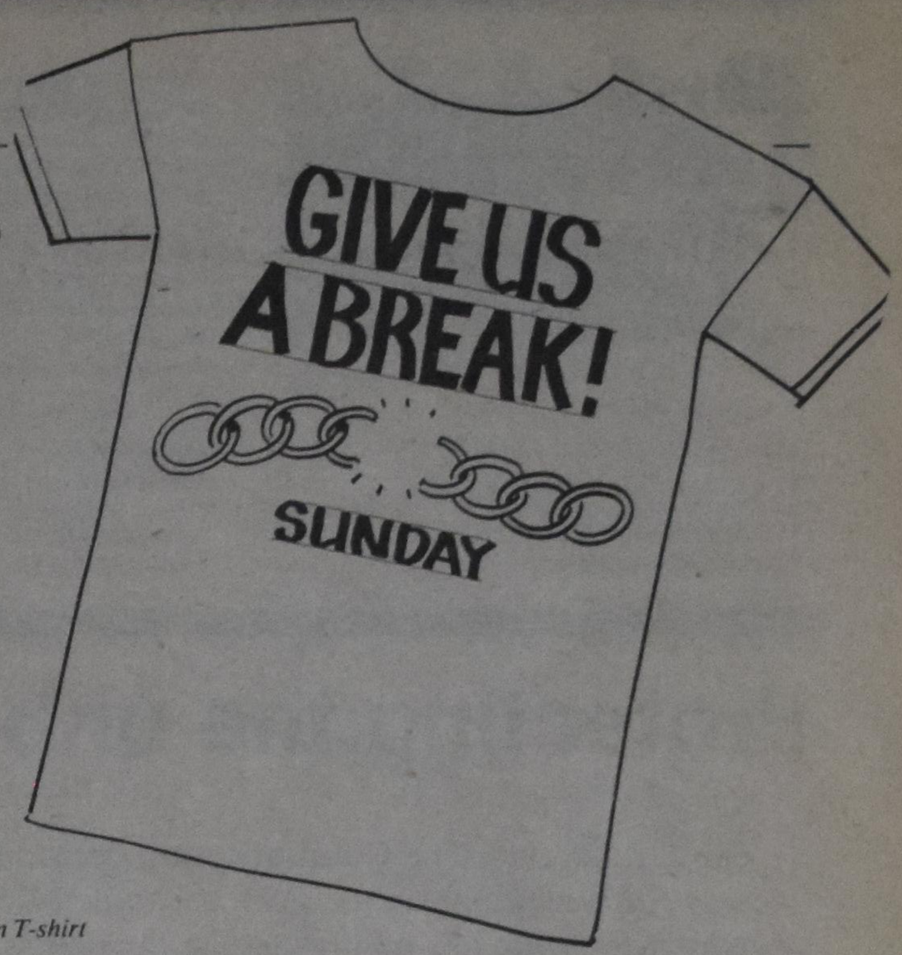
The only ones pushing for this law, the meeting heard, are the big mall owners and a few large retailers. So why has the Peterson government done an about-face? The current law, says the premier, is too troublesome to administer. CAOSS delegates agreed that the law is flawed and needs to be fixed, but that fobbing it off on local governments (in effect, throwing it out) is not the answer.

Why a coalition? Individually, delegates were told, we can be ignored. But as a coalition, we can pool resources and launch a powerful campaign to let the public know the *real* facts, lobby the politicians, and demand that our quality of life be preserved.

Delegates overwhelmingly approved the formation of the CAOSS and spent the afternoon brainstorming for strategy and program suggestions. The next CAOSS meeting will be on Feb. 18, by which time a board of directors will be in place and the leg work done to "hit the ground running."

All concerned groups are urged to join the CAOSS as soon as possible (call (416) 925-9958).

Suzanne Duiker Kroon is a Research Assistant at the Christian Labour Association of Canada and was CLAC's delegate to the CAOSS.



Coalition T-shirt

Work of Calvin science professors affirmed

... continued from page 1.

The Board of Trustees went on record to say: "We wish to commend Dr. Van Till for his honesty, his openness and his forthright attitude toward the topic dealt with in his book. With such a controversial subject as evolution, one could understand why a professor at Calvin College might hesitate to publish his position. He is to be commended for bringing this subject out into the open even to his own hurt, and some of the criticism he has received has been demonstrably unfair and even slanderous.

"We feel that the subjects of creation and evolution, especially in regard to stellar evolution, have been avoided by Christians too long. There are very few books on this subject from a Christian perspective. We hope that *The Fourth Day* will stimulate other Christian astronomers to publish work that strives for the same high quality as that achieved by Van Till."

Support for Menninga's study

The Trustee committee also took a close look at the geological research of Dr. Clarence Menninga (not to be confused with Dordt College biologist Aaldert Mennega). He is active in fossil research, which brings him into the study of the dating of human skeletons and artifacts.

Menninga makes a sharp distinction between scientific theories and biblical, confessional statements. He says that the best scientific information is that the earth may be 4.5 billion years old, and that modern human beings may have lived on earth for about 40,000 years.

He believes that God created a human being named Adam, a person in God's image who was sinless at the time of his creation. He says that creation out of "dust" may refer more to the fact that humans are weak and utterly dependent on God than to the kind of material out of which Adam was created.

Menninga was commended by the board "for his deep concern to be a responsible geologist who is submissive to Christ the Lord."

Young's faith drives his science

Because he writes extensively about subjects like the age of the earth, geologist Davis Young's views have also been criticized, though less so than those of Van Till and Menninga. The board reports that "Faithfulness to both scripture (God's special revelation) and nature (his general revelation) motivate Professor Young's calling. His intent is to develop a vigorous Christian science that will be of service in meaningful evangelism and apologetics.

Responses to the report

Dr. Van Till told *Calvinist Contact* that he considers the report to be fair and properly balanced, with extensive voice given in it to concerns and anxieties that exist within the CRC. He appreciates the encouragement and support the board has given him and his colleagues.

Two Ontario Trustees, Rev. John Klomps of Toronto and Rev. Henry Katerberg of St. Catharines, each expressed concern about whether the views of these scientists fit the position on biblical interpretation stated by the CRC in 1972 in what is called Report 44. They are concerned that the historical and revelational character of Genesis 1-11 be maintained.

Reformed immigration lawyer not impressed with refugee bills

... continued from page 1.

their clients have been imprisoned and tortured in their native countries. "Deporting anybody from those countries is dangerous," VanderVennen asserts. "Ninety-five per cent of my clients would not be able to have access to the new system — would not be able to make a refugee claim." (All refugees are allowed a preliminary hearing; on the basis of that, they are allowed or disallowed a "refugee claim.")

Reality not acknowledged

VanderVennen explains that the two main things at issue in the new legislation are the government's insistence that "legitimate refugees" *will* be able to stay in Canada, and that those who are deported will be sent to "safe third countries." A "third country" is one which refugees use as a stopover point between the country they have left and the one to which they wish to move.

VanderVennen's experience makes him think that neither of those points acknowledges the reality of the refugee situation. First, in order to be considered "legitimate," refugees will have to have valid travel documents. Most of them don't — oppressive governments don't issue passports or visas to its citizens who, in many cases, are fleeing its own persecution.

Second, countries that Canada may consider "safe" may indeed *not* be safe for fleeing refugees. For example, the U.S. is considered a "safe third country."

Salvadorans whom Canada rejects are generally sent there. But the U.S. accepts for immigration only *two per cent* of Salvadoran refugees. The rest are returned to El Salvador, to almost inevitable torture and often, death.

Improvements needed

It is true, says VanderVennen, that the current "very cumbersome" refugee determination system must be replaced. It takes far too long for the government to decide a refugee's fate. In addition, the practice or tape-recording hearings and allowing the Refugee Status Advisory Committee in Ottawa to make a decision based on the tapes, without the claimant present or being allowed to know the details of his or her own case, will never stand up to legal scrutiny under the Charter of Rights and Freedoms, says VanderVennen.

The refugee determination procedure now typically takes three to four months, often longer. During that time the refugee has to try to adapt to as normal a life in Canada as possible, with the knowledge that at any point, he or she may be uprooted and sent back to what are possibly life-threatening conditions in his or her native land.

VanderVennen insists that it is possible to devise a system which allows a determination which will be both swift and just. But Bills C-55 and C-84 are not the answer as they are, he says.

No final action has been taken on the bills.

(See p.24 for a book review on this topic.)

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Guest Editorial

Protecting the unborn not merely a private view

The Jan. 28 Supreme Court abortion decision is said to be a victory for individual rights. Former Prime Minister Trudeau's view that the state has no business in the bedrooms of the nations has been pushed one step further.

I am all for individual rights. However, solving the abortion issue on the basis of individual rights poses a painful dilemma. Securing the rights of the woman requires denying the rights of the baby. Both are members of the same species. Do both not have an equal right to exist?

An unwanted pregnancy can be embarrassing, inconvenient, even painful in so many ways. But can any such reason justify destroying the baby in the womb? If society can swallow that one, what is to stop us from destroying the aged, the infirm, the severely handicapped, or the unproductive members of society? There are many members of the human race whose existence is very inconvenient. We either protect all human life, or else everyone's life is endangered.

Liberty and freedom are noble and precious concepts. But these concepts do not mean we can do as we please. I am free to swing my fist, but not in such a way as to strike your nose. My freedom stops where your nose begins. No one has the right to cause injury to another.

It is frequently argued that a fetus is not really a person, hence not a member of the human race, and, therefore, cannot demand protection. However, the facts are different. After 18 days a heart beats; at three-and-a-half weeks there are the beginnings of eyes, spinal cord, nervous system, thyroid gland, lungs, stomach, liver, kidneys and intestines; at six weeks brain waves can be observed. Surely, we are dealing with a form of life; and it is a human life. No woman has ever given birth to a rabbit.

Not a private matter

In 1983, when I first ran for alderman, one of the first questions asked me by the media was if elected would I use my political position to force my personal, private moral views on the rest of the community? I do not believe every moral view can be dismissed as merely personal and private, as though of no greater significance than my preference for vanilla rather than chocolate ice cream.

I believe stealing is wrong; so is lying. Rape, too, is wrong. And so is abortion on demand. All of these are wrong not because I happen to think them wrong; they were wrong long before I was born, and will be long after I am gone. All the above are wrong because they violate the way people ought to relate to each other. It is inherent in the way the universe is put together.

It is not a matter of forcing private views on anyone. But it is a matter of finding legislation for a social arrangement productive of genuine human happiness and safety for all, especially protection by the strong for the weak.

The Supreme Court decision is not the end, but a new beginning for the abortion debate. Parliament must now produce a different abortion law. It is possible Ottawa will find it more convenient to wash its hands of the abortion dilemma by leaving it to each of the provinces.

Whatever unfolds, the politicians, no matter how much they may wish to avoid it, must come to a decision. This requires politicians with moral vision and courage. I am not saying that those who disagree with me are bereft of morality, only that the demand that politicians leave their morality at home is unworkable.

Positions change

At one time, not too long ago, blacks, like the fetus today, were considered not fully human. It took politicians with a social conscience and a moral vision to change that.

Less than 200 years ago the great English reformer William Wilberforce stood alone in the House of Commons year after year for nearly 20 years to defend his motion to abolish the slave trade. Very few stood with him. Yet, today, is there anyone in the free world left to defend the slave trade?

Minority positions can, and do change to majority positions.

Public positions on the big moral questions change rapidly. In 1970, there were 11,000 legal abortions in Canada, today there are 65,000 annually. The 1969 amendment to the Criminal Code was introduced to deal with the hard cases, such as, pregnancies resulting from rape, or those endangering the medical health of the mother. We have moved fast in a few years so that today some say an unborn child has no right to existence.

Public opinion can easily change again. In Britain a turn around has already started. Currently British women can have legal abortions up to the 28th week of pregnancy. Recently an amendment to cut this back to 18 weeks passed second reading in the House of Commons.

In the meantime we must continue to provide more preventive measures through education and alternatives to abortion.

Nick Loenen

Nick Loenen is a member of the British Columbia legislative assembly. He lives in Richmond, B.C.

Letters

Christians may use double standards

Re: Richard Vanderkloet's "Racist condemnation of racism." (Jan. 29)

Mr. Vanderkloet is correct, of course. It is ludicrous to see condemnations of South Africa coming from the member states of the Commonwealth or the francophone nations, many of whom have human rights records that are equally abysmal, if not more so.

Yet I am not convinced that it is racism which moves Canadians — and particularly Canadian Christians — to hold South Africa to a higher standard. The Turks, the Vietnamese, the Nigerians do indeed commit repressive acts, as well as outright atrocities. (My own relatives have suffered at the hands of the Turks in the recent past.) Yet none of these people profess to be Christian.

Why might we expect better behaviour from South Africa than from the Khmer Rouge? Because the leaders of the former country are professing Christians and claim to be acting in accordance with biblical principles. Thus when our fellow Reformed Christians pursue racist policies within South Africa, we cannot help but feel that they should know better than to do so in light of the clear teachings of the gospel.

If we do not expect as much from the Idi Amins and Pol Pots of the world, it is not because their skin colour is different, but because they have not claimed themselves or their agenda to be in any way Christian. Double standard? Admittedly so. Racism? I doubt it.

David T. Koyzis,
Hamilton, Ont.

Abortion issue complex; Christian politicians need our prayers

Thank you for your three thought-provoking editorials. (Feb. 12, 1988) Your comments, particularly your emphasis on the need for responding with compassion to people caught in desperate situations are helpful. Now that the Supreme Court of Canada has ruled that the old law governing abortion violated the *Canadian Charter of Rights and Freedoms*, there is an urgent need for new, life-affirming laws and public policies.

Whether we like it or not, we must

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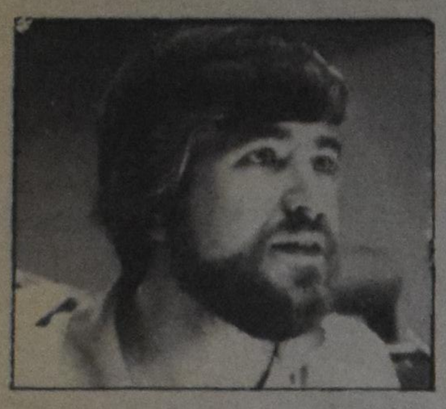

"The press is too much with us: small and great;
We are undone of chatter and on dit,
Report, retort, rejoinder, repartee,
Molehill and mare's nest, fiction up-to-date."
(Henry Dobson, 1840 - 1921, from: "A Pleasant Invective Against Printing")

Sometimes I wonder what would become of the Canadian paper and pulp industry if the Reformed community ceased to exist. I suspect that the stock market would take a drastic nose-dive, perhaps precipitating a national recession.

Just this past week the mailman surprised me by delivering three new magazines to my doorstep (count them: *three*)!! All the products of people who wish to enlighten the Reformed community. There was *Issues, Grassroots* and *Spiritwind."* They now grace, if that's the word I'm groping for, our coffee table beside issues of *Calvinist Contact* (naturally, eh?), the *Banner, Christian Renewal* (courtesy of a well-wisher), the *Guide,* the *Link, Reformed Perspective, Christian Home and School,* the *Reformed Journal* and *Christianity Today.* There are probably a few more that slip my mind right now. Hey, we're a balanced reading group in this household!

But it made me think.

Apart from the obvious question of whether we really *need* three more publications, there is the intriguing fact that it seems to be *feasible.* All you need, apparently, is a strong personality, a distinct slant (even if it is the claim that you are without one) and a group of people who will bankroll you. Then you simply go to it, and mail your finished product to people in the Reformed community whose names seem to be readily available.

When will I publish my magazine, I heard someone asking? Soon, my friends, soon.

I have already selected a suitable title: *Wind Issues ... a View for the Few* (I believe in covering all bases). In each and every issue we will *not* deal with women in office (or out), evolution (either way) *or* the future of the CRC. Rather, we will deal with the issues *behind* these issues (complete with photographic evidence upon request). This much we can promise you. In order to appeal to as broad a base as possible, we will include, free of charge, a hymn-of-the-month every third issue. I think the time is ripe.

This will fill a need. Especially if you send me money now (money orders welcome).

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Longer Letter

Oppose trend that favours Sunday shopping

The Ontario Liberal government's intention to scrap the existing *Retail Business Holidays Act* should be of major concern to all of us. If the government succeeds, our Sunday as common pause day will never be the same again.

The Liberal government is of the opinion that our present yuppie generation favours Sunday store openings. The D.I.N.K.s (**D**ouble **I**ncome, **N**o **K**ids) should have the freedom to shop around in their favourite malls or do whatever else pleases the spirit of the *me* generation. The antiquated Sabbatarian laws do not fit with the upwardly mobile in an age of enlightenment.

Well the Liberal government is dead wrong in its thinking. Attorney General Ian Scott has been working overtime steering our province downstream in the unholy waters of secularism and humanism. All values founded upon the scriptures, at one time considered to be worth fighting and dying for by God-fearing people, are slowly being eroded away and replaced by a new morality centred around the sinful, pleasure-seeking, self.

Church should join coalition

Coalition Against Open Sunday Shopping (CAOSS) has been formed in order to defeat the arrogant Liberal government's intent to do away with the constitutionally upheld Holidays act and allow each individual municipality to legislate its own Sunday closing by-laws. This coalition includes hundreds of retailers, associations, churches, unions and citizens concerned about quality-of-life issues.

The Christian church in Canada should also be a part of this coalition. How ironic that many labour unions and retailers have voiced greater concern about the welfare (or destruction) of families and workers than has the church. In the Spirit of the gospel, the church must speak up and fight for a common pause day, a day for family and fellowship, a day for relaxation and enjoyment, a day for spiritual renewal and celebration of the eternal Sabbath already begun for all those who are a new creation in Christ Jesus.

Write letters

As individual Christians, let us set aside one evening to write our local MPP, our Premier and his Cabinet, and express our concerns. In a day when MPP's seem to ignore what is morally right and pay attention only to the latest polls and to the number of personal letters they receive on some issue, your letter is vitally important.

You don't want a Sunday reduced to the level of a "business-as-usual" day. Your local municipalities don't want to be forced to have to legislate Sunday closing laws, nor can they withstand the tremendous pressure of big business. Municipality will be pitted against neighbouring municipality. The survival of a common pause day shouldn't be placed in their hands any more than the issue of minimum wage or capital punishment.

Sunday must be a day for "resting" in the completed work of our Saviour, a day for doing good and seeking the welfare of my neighbour, a day that will help us put the new week in a right perspective and a day that will lead the way in celebrating the redemptive acts of God in our lives each day of the week.

Sunday is special! It's more than simply another weekday. Let's keep it that way. Your letter can possibly make the difference!

Jake Kuipers,
Director and past president of
People for Sunday Association,
Brampton, Ont.

face the complex issues facing certain parents and doctors. There is clearly more to the issue of abortion than meets the eye.

One problem is the inescapable reality that we live in a pluralistic society. It is deeply divided about the origin, meaning and purpose of life. Christians active in electoral politics have a very tough challenge on their hands. They deserve our daily prayer and active support.

I hope and pray hard that the Christian community will have the commitment and vision increasingly to become a healing presence in our deeply wounded world. We can do so in part by insisting on and actually providing easy access to realistic alternatives to abortion so parents can make responsible choices for life.

Calvinist Contact can continue to play a major role in stimulating all of this and more as we seek God's coming Kingdom of righteousness.

G. Vandezande,
Public Affairs Director,
Citizens for Public Justice,
Toronto, Ont.

Not ashamed of heritage

Please allow me to respond to Mr. Rustenburg's letter (C.C., Jan. 29).

I didn't bash anybody being Reformed and/or Dutch, so there was absolutely no need to be "distressed about a small segment of the community who has taken it upon him/herself to do some bashing."

I am proud of my Dutch background, so much so that I am writing for another Dutch monthly. But this doesn't mean that we should allow ourselves to become arrogant and think that we have an answer for every problem, be it religious, political or whatever.

My doubts about the application of the teachings of Christ in all areas of life started when I was a little boy, and a deacon of the Reformed Church in Holland handed me a rotten orange instead of a cent he was supposed to hand me back. Before the Second World War a cent had some value in The Netherlands! And I've seen too many of these happenings by good Reformed people. We should talk less, use fewer trite Christian expressions which roll so easily from our tongue or from the pen (typewriter) and show more Christian deeds. This applies to me too.

As far as the Christian Heritage Party is concerned, it should have been more broadly based, and not appear to be to the far right. You don't want to be called a facist, do you?

Bill Thysse Sr.,
Edmonton, Alta.

P.S. My descendants will be English-Dutch, Dutch-Ukrainian and Dutch-Chinese! No Dutch-Dutch so far!

Tackle box
ICE FISHING HUTS FOR RENT
ICE FISHING ISN'T FOR EVERYBODY
SO TRUE..
IT'S ONLY FOR THOSE WHO ENJOY THE COOL FRIGID COLD CRISPNESS OF MOTHER NATURE!
YES, LET'S ENJOY IT ONE MORE TIME!

Church

Marian Van Til, church page editor

Churches urge action on abuses in Latin America

Robert VanderVennen

TORONTO — Canadian churches through the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) recently urged the federal government to put pressure on several Latin American countries to stop torture, sudden killings, and involuntary disappearances within their borders. The occasion was the annual two-day meeting in Ottawa in late January of ICCHRLA staff members with officials from the Department of External Affairs and members of Canada's Observer Delegation to the United Nations Commission on Human Rights.

ICCHRLA backed up its requests with first-hand information on conditions within several countries, based on its visits and many meetings with individuals and organizations in those countries. The government responded with appreciation, said Tim Ryan, Executive Director of ICCHRLA, because this information supplements what the government is able to get from its more official contacts.

ICCHRLA presented comprehensive reports on Chile, El Salvador, Guatemala and Peru, with briefer reports on Argentina, Bolivia, Colombia, Ecuador, Honduras, Nicaragua, Paraguay and Uruguay.

There were disagreements in a few areas, says Ryan, especially on conditions in Honduras. Honduras has received more than $43.6-million in aid from the Canadian government in the past five years as a "special status" country, but ICCHRLA says there are major human rights problems there. The Committee for the Defense of Human Rights in Honduras reports that during the period Jan. 1 to May 31 alone there are documented records of 178 cases of illegal detention, 22 cases of torture and 35 killings committed by government security forces. Just last month Miguel Angel Pavon, a key witness for the prosecution in a human rights case against the government of Honduras, was shot dead upon returning from testifying.

ICCHRLA wants Canada to press the government of Peru to stop abuses such as prison massacres by its security forces. It also wants our government to complain to Uruguay and Argentina about how past human rights abuses are being dealt with.

Increased Christian concern

On Chile ICCHRLA documents an alarming increase during 1987 in enforced disappearances, politically motivated assassinations, kidnappings and use of brutal methods of torture during interrogations. Abuses in El Salvador include arbitrary arrests, increasing activity of death squads and failure to bring justice to past victims of social repression through terror. In Guatemala summary executions and disappearances are still a daily occurrence, creating a climate where life and death seem to be a relatively minor concern.

Through this human rights committee Canadian churches express the same commitment as that which leads them to engage in missionary and relief work in these impoverished countries. Through this work they see how human sinfulness can take on truly terrifying dimensions, but at the same time how the Christian faith shines forth with vibrant contemporary forcefulness as Latin American brothers and sisters bear sacrifice, suffering and even death for the sake of others.

The Christian Reformed Church is a member of ICCHRLA, represented by Simon Wolfert of Toronto and Co Vanderlaan of Edmonton.

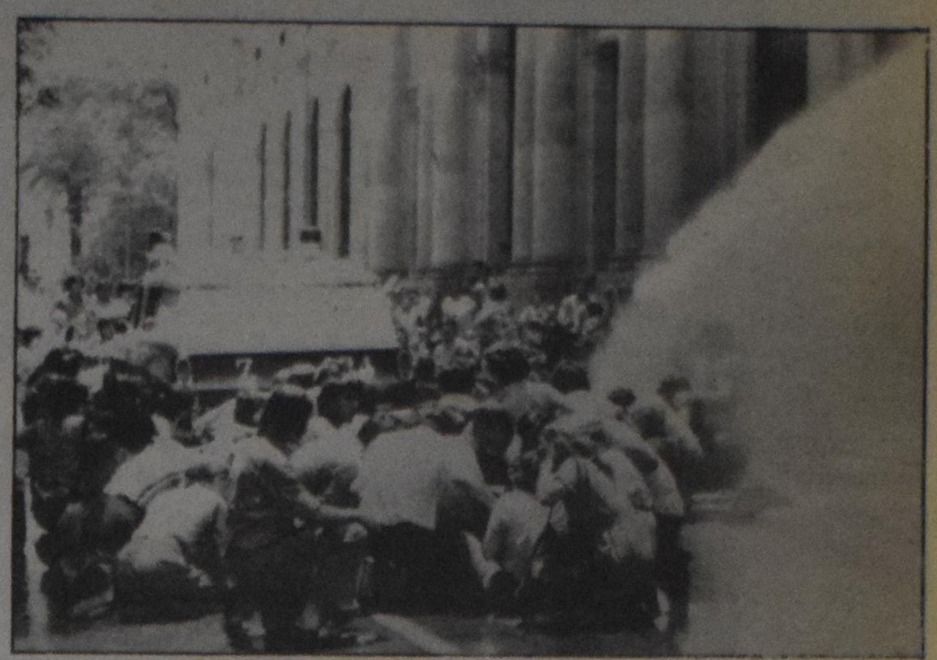

Photo: Courtesy of *The United Church Observer*

Santiago, Chile: Water cannons being used against demonstrators.

Survey shows 43 per cent of church kids have sex

DALLAS, Tex. (EP) — Over 40 per cent of teenagers who attend conservative churches in the U.S. have engaged in sexual intercourse by the time they are 18 years old, according to a survey released Feb. 1 by Josh McDowell Ministries.

The "Teen Sex Survey in the Evangelical Church" found that although 65 per cent of "churched youth" believed intercourse outside of marriage was never acceptable, 43 per cent of those responding to a confidential four-page questionnaire said they had had sexual intercourse by their 18th birthday; 35 per cent of 17-year-olds reported sexual intercourse; 26 per cent of 16-year-olds said they had had sex.

A greater number, 65 per cent, said they have had some form of sexual contact beyond hugging and kissing. "That's in the church," exclaims McDowell. "It's almost identical to the world around us."

Nationwide polls in the U.S. have shown that 57 per cent of the nation's 17-year-olds have had sex, as have 46 per cent of the 16-year-olds and 29 per cent of the 15-year-olds.

The evangelical churches' poll also showed that even churched teens are uncertain about the moral implications of premarital sex. Of those polled, 36 per cent said premarital sex has no moral implications; more than 20 per cent said "sometimes."

Church youths are no strangers to pornography either, the poll indicated. In the previous six months, 12 per cent of the teens polled had seen a pornographic picture or film.

McDowell's questionnaire was given to 1,438 kids aged 12 to 18 in Indiana, Nebraska, Missouri, Tennessee and New Jersey. Eight evangelical denominations participated in the survey, which studied teens who regularly attend church services. The number of youths returning the survey was unclear, as was the method of selecting respondents.

Despite the survey's finding that a high percentage of churched teens have engaged in sex, McDowell says, "I'm convinced that most teens do not want to be sexually active."

McDowell has started a new campaign, titled "Why Wait?" Its goal is to provide Christian teens with reasons to abstain from sexual activity before marriage. Though teenage sexuality is a crisis in the unchurched world as well, McDowell is currently aiming only at church youth. "The problem within the world is so great," he admits. "We're called to be a light unto the world but it doesn't do much good to put the lamp out there because it's not burning brightly. We need to get our own lamp burning brightly."

Reformed pastor tells of South African detention

OOS-LONDON, SOUTH AFRICA (RES) — A black, Reformed pastor has published an account of his experiences while in detention under South Africa's emergency detention regulations in 1986. Rev. E. Leeu, a pastor in the Dutch Reformed Mission Church, was arrested in June 1986 and held for 55 days. Rev. Leeu is one of the first leaders of an RES (Reformed Ecumenical Synod) member church known to be seized. He was a delegate to the RES synod at Nimes, France in 1980. His testimony was published in the church newspaper, *Die Ligdraer*, as follows:

"The South African government sent the security police to pick me up on Sunday morning, June 15, 1986, and held me for an undetermined length of time. This order was carried out, and at the very time when I was to stand in the chancel of my church at 10:30 a.m., the police drove with me by my church.

Stinking cell

"They locked me up in a cold and stinking cell. The toilet was a part of the cell.

"Our lunch was in a tin brought into the cell — a stew with a couple pieces of dry bread. I could not eat the stuff. I made a vow to fast and pray until the Lord opened my cell door. Fasting meant that I would neither eat nor drink.

"When the police became aware of my fast on Tuesday morning, they first sent the district health officer to me and then a psychiatrist. The psychiatrist informed me that the police wanted me declared mentally ill and have me placed in a psychiatric institution. He said he would not grant his permission.

"At that point, I was moved to the Oos-London prison, where I was placed in a cell with about 20 children around the age of 14 or 15.

"My detention was a trip to hell. I learned the depths of pain and humiliation. I learned to cling to God in desperation. Without him I would have drunk from the fountain of hell. Still, the last dawn of my detention was just the time of being torn away from God. I could still see his hand, but the stream of my own doubt had torn me away from his loyalty.

"... on the 55th day, while I prayed to God from the deepest depths of hell and besought him to show himself to others, He made the guards and police open the door and release me to [my wife] Lizzie and the children.

"All of us in South Africa are detainees. Apartheid and the deification of authority is the cause. Christmas, the celebration of the child of Bethlehem, is still an occasion where we can yet hope for an end to this tyranny."

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Correction and additional information

Last week we reported in our news story on Salem Christian Mental Health Association that Dr. Donald Moncrieff went into private practice. This may suggest that he went on his own. That is not so. Dr. Moncrieff joined the counselling staff of Christian Counselling, a private agency in Toronto.

Two other former Salem counsellors in Toronto, Jan Yeaman and Helena Te Bokkel, did go into private practice under their own name. In Hamilton, former Salem counsellor Jessie Cooper went into private practice under her own name, and in St. Catharines, Sam Da Silva established his own practice under the name Renewal Counselling.

Religion/Theology

Creeds and controversies (3):

More than an iota of difference

John Valk

Iota (*I* or *i*) is the ninth letter of the Greek alphabet. It often represented something insignificant or trivial.

The early church theologian came to realize, soon enough however, that this otherwise insignificant letter had great significance. Its inclusion or omission was the difference between an orthodox or unorthodox view of Christ's divinity. Was he *homoousios* or *homoiousios* with the Father.

Identical or similar?

How is one to properly understand the relationship between the various "persons" of the Godhead, most importantly that of the Son to the Father. Is the Son "identical" *(homoousios)* in essence to the Father, or is he merely "like or similar" *(homoiousios)* to the Father. This controversy regarding the triune character of God faced the church in its early period.

Most theologians wished to maintain a trinitarian notion of some sort. However, in an over-emphasis on the unity of God, and a desire to be consistent with Jewish monotheism, some stressed a uni-personal rather than a three-in-one concept. Others argued that Christ, in his divine nature was never co-eternal with the Father, nor of the same essence.

The majority opinion of the church, however, was that Christ was both human and divine, and one with the Father. That still left the problem of how exactly to understand the divine nature of Christ.

Co-eternal Father and Son

Homoousios came to be identified with the theology of the western church. Implicit in its understanding was the notion of the Trinity as a unity, as *one* essence or substance. The Son, therefore, was thought to be of the *same* nature as the Father. He was fully God and co-eternal with the Father. This understanding vindicated the Old Testament doctrine of a direct creation of the world by God. These were the notions incorporated in the creed which emerged from the Council of Nicaea (325).

This orthodox view intended to put an end to the (Gnostic) notion that there existed an intermediary who linked the world to God, but not God to the world. It also refuted the heresy of Arius, presbyter of Alexandria. Arius denied that Jesus Christ was the eternal *Logos*. He argued that if God is indivisible and not subject to change, then whatever is begotten of God must derive from a creative act and have a beginning. If the Father had begotten the Son, then the Son must have had a beginning; there must have been a time when the Son was *not*.

Three "essences"

While many did not fully accept the Arian argument, they wished to make distinct the differences within the Trinity. They emphasized three essences, not one. They conceived of the Son as *similar* or *like* the Father, but not identical. The term *homoiousios* provided that distinction. The *Homoeans*, as they came to be called, were Trinitarians, but in emphasizing the three different "persons," one was hard pressed to find a unity in their concept.

The orthodox formulation had been forged in part by the autocratic arm of Emperor Constantine, who sought a political as well as theological solution to maintaining a unified Roman Empire. But, not everyone was happy with the proceedings at Nicaea. Some considered *homoousios* to be unbiblical, largely due to the logic of Arius' argument.

Unity eroded

As Eastern and Western theological alienation increased, it became more difficult to retain doctrinal unity. Constantine's successors struggled with this. For a period, certain Arian-leaning theologians gained an upper hand. The term *homoousios* was omitted in three subsequent councils: Antioch (341), Philippolis (342) and Antioch (344).

Under the imperial pressures of the co-Emperor Valens, and the Arian-leaning theological pressures of a Mursan bishop with the same name, the term *homoiousios* was inserted in the synodical proceeding of Nice (360) and Constantinople (360), qualified by the words "according to the scriptures."

This did not last long. At the Council of Constantinople (381), the term *homoousios* was re-instated. Orthodoxy was restored.

Not accepted by all

The metaphysical implications of the Trinity are seldom questioned anymore; they are simply regarded as an important tenet of the orthodox faith. That does not mean, however, that the doctrine is universally accepted in the Judaeo-Christian tradition. The Jewish faith, naturally, rejects any notion of the Trinity. The *Shema* (Deut. 6:4) emphasizes that God is one, not three.

Unitarianism, a movement which began in the United States in the 18th century and attacked the orthodoxy of New England Calvinism, is anti-trinitarian. It returned to a belief in a unitary God, denying the divinity of Christ. Jehovah's Witnesses teach that Christ is not co-eternal with the Father and thus not equal with him. He was created by God and, therefore, has a beginning. He is understood to be an intermediary between God and the creation.

"Faith" vs. "Belief"

Wilfred Cantwell Smith, in making a plea for an openness to the truth of non-Christian religions, makes a distinction between faith and belief. Faith is that personal relationship with what one considers to be ultimate. Belief, on the other hand, is the expression or formulation of that faith, in confessions, doctrines, worship, etc. According to him, faith is primary and most important; belief is secondary, historically and culturally determined, and of less importance.

The controversies regarding the Trinity in the early centuries were fought largely in the philosophical realm, using terms that did not always render satisfying answers. What practical implications these metaphysical solutions have today in the beliefs we express may not always be so clear. Nonetheless, the early church theologians considered these beliefs of immense importance.

In light of their intense struggles, it would appear, therefore, contrary to Smith, that beliefs do make an *iota* of difference.

John Valk is campus pastor at the University of New Brunswick, Fredericton.

Photo: *Eerdman's Handbook to the History of Christianity*

These figures on a fourth-century stone coffin represent the three persons of the Trinity.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	9:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
St. Albert-CKST	8:00am	1070
Taber-CKTA	8:00am	1570

BRITISH COLUMBIA

Abbotsford-CFVR	11:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30pm	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30pm	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Terrace-CFTX	8:30pm	590
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

MANITOBA

Altona-CFAM	9:30am	950
Boissevain-CJRB	9:30am	1220
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30pm	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	1150

NOVA SCOTIA

Digby-CKDY	8:30am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Brantford-CKPC	10:00pm	1380
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	7:30am	1480
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO (Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Sit. Ste. Marie-CFYN	10:00am	1050
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY	8:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

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ONTARIO

CFIX-Cornwall	9:30am	1170
CRCL-Timmins	9:30am	620

QUEBEC

CHRS-Montreal	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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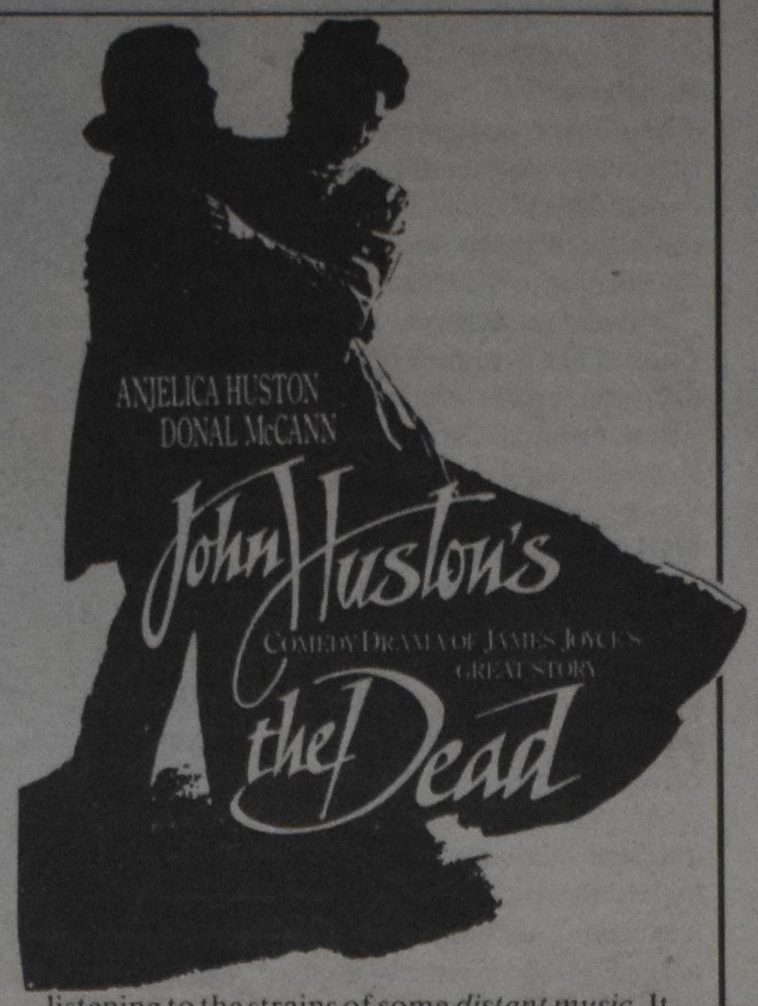
Entertainment

Cinema summaries

Marian Van Til

The Dead

Rated PG
Stars Anjelica Huston, Donal McCann
Directed by John Huston, based on the short story "The Dead" from the collection ***Dubliners*** *by James Joyce.*



The Dead is "John Huston's finest film and one of the finest in the history of movies," Jay Scott, film critic for Toronto's *Globe and Mail*, said when it first appeared recently.

He's right; and it seems totally fitting that John Huston's last film (he died last summer at age 81) should be so unconcerned with commercial success and mass appeal. That is partly what makes it so good — that, along with Huston's directoral skill and the great but melancholy literature upon which it is scrupulously based.

Great films, like virtually all great art, however, do not come easily. This one, like the Joyce story, is so packed with subtlety, symbol and nuance that to fully appreciate it, one must know something about James Joyce's world and world view. *(See accompanying article.)*

The Dead is a 76-minute excursion into that world, Dublin in 1904. There's no *action*, save the dancing, eating, singing and talking that occur at an Epiphany dinner party hosted by two sisters who never married: the Misses Morkan, Kate and Julia.

Character study

This is a character study that extends past the characters to Ireland itself, Joyce's homeland (and one of director Huston's favourite places). Joyce saw Ireland as having been long caught in a kind of emotional, national and spiritual paralysis.

Every bit of dialogue and every gesture in the film is important to understanding the characters. There are the generous but timorous Aunt Kate and her faded, widowed sister, Julia; the naive but aloof maid, Lily; the ubiquitous Protestant, Mr. Brown; the pathetic drunk, Freddy Malins, and Mrs. Malins, his complaining, aged mother; the tenor Bartell D'Arcy, slightly arrogant and defensive; the sweet-tempered piano teacher, Mary Jane; Miss Ivors, "frank-mannered and talkative" and the only female intellectual in the group; the protagonist Gabriel Conroy, nephew of the Misses Morkin, intellectually keen but self-centred, and Gretta, his good-natured wife.

All of them are paralyzed in spirit: by their self-centredness or by their singleness, gender, addiction, station in life, unused potential; by memories. They are *the dead*.

Gabriel and Gretta's marriage seems to hold out hope amidst the sterility of the other people and relationships. But we learn, as Gabriel does, that that is illusory. He seems, at first, to have been mis-named Gabriel, (traditionally) the Easter angel and trumpet blower at the Last Judgment.

Distant music

After most guests have gone home, Gabriel sees a woman at the top of the stairs, intensely listening to the strains of some *distant music*. It is Gretta: "There was grace and mystery in her attitude as if she were a symbol of something." But he doesn't understand.

In their hotel room she weeps, telling him that the song which moved her so was one which was sung by Michael Furey, a boy who had died for the love of her, long ago. Gabriel realizes then that he has never really penetrated her world, never communed with her in the way he thought he had.

In an intensely moving epilogue, we hear his thoughts as he stares out the window at the falling snow. In that moment, it is clear that Gabriel, for the first time in his life, becomes self-aware. And that self-awareness enables him to escape his paralysis, to turn his mind for the first time *away* from himself, towards humanity.

Link to humanity

Gabriel becomes capable of communion — with the living and the dead: "His own identity was fading out into a grey impalpable world: the solid world itself, which these dead had one time reared and lived in, was dissolving and dwindling."

The camera follows the snow, which become a symbol of Gabriel's link to all humanity.

We follow the camera across the street, into the quiet countryside, across Ireland to the sea, while Gabriel's soliloquy becomes both his own thoughts and Joyce's narration:

Yes, the newspapers were right: snow was general all over Ireland. It was falling softly upon the Bog of Allen and, farther westward, softly falling into the dark mutinous Shannon waves. It was falling, too, upon every part of the lonely churchyard on the hill where Michael Furey lay buried. It lay thickly drifted on the crooked crosses and headstones, on the spears of the little gate, on the barren thorns. His soul swooned slowly as he heard the snow falling through the universe and faintly falling, like the descent of their least end, upon all the living and the dead.

James Joyce: "a scrupulous

Marian Van Til

James Joyce is acknowledged as one of the great writers of the early twentieth century. Like many great artists, he did not gain that reputation immediately. His controversial work has prompted books-full of critique.

At the start, Joyce set out merely to record his own feelings honestly, to tell the truth about the world he knew. But he lived in a difficult time — the end of an era and the dawn of a new century.

His effort to portray *all* of life honestly (including its underlying patterns, hidden recesses, and fragmentation) soon took a huge step beyond the sentimental, "naturalistic" literature in vogue: the mode in which he chose to present his analysis was not readily understood.

Implied meanings

Joyce's now classical novel, *Ulysses*, for example, is famous (or infamous) for its "stream-of-consciousness" style, a seemingly convoluted outpouring (both cryptic and rambling) of the uncensored thoughts of 17 hours in the lives of its Dublin characters.

There is about his writing a "scrupulous meanness" (his term) — a great economy, a tight construction, and the density and implied meanings of poetry.

Other writers, including Ezra Pound and T.S. Eliot, respected his ability immensely, but his steely, uncompromising personality did not readily win him friends.

Joyce's Irish Catholic environment dramatically shaped the course of his thought and career, but he was forever trying to escape its hold on him.

His father's heavy drinking and the family's consequent slide from middle class respectability to actual squalor — James had lived at nearly 20 addresses by the time he left Dublin at age 22 — alienated him from his parents and all but one of his 10 siblings. (His brother Stanislaus has written about their relationship.)

Attempted escape

Joyce received his education

"Joyce writing a sentence." Drawn by Guy Davenport. From ***Joyce: A Collection of Critical Essays****, Prentice Hall, 1974.*

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meanness"

at two Jesuit schools and at the Jesuit-run University College, Dublin, and even considered becoming a priest. Instead, he rejected Catholicism by the time he left Dublin, and rejected just about everything else that manifests itself in institutions, including marriage. The corruption which he saw in the church resulted in a spiritual paralysis, he felt, which extended to Irish politics, social life and through to *all* of life in Ireland.

Thanks in good measure to his Catholic education, however, Joyce developed a rigorous intellectual discipline. His writing contains unrelenting but usually accurate critique and much keen psychological observation.

Joyce's exile from Ireland was voluntary, yet not happily so. He wished to live with the woman he loved, but refused to marry. Understandably, he could not remain in turn-of-the-century Catholic Dublin under those circumstances. So he lived much of his life in Trieste (Italy) and later, Paris.

Though his work contains sharp criticism of Irish life, Joyce never escaped the influence of his native country, nor a longing to be accepted by it.

Too honest

Joyce wrote *Dubliners,* the collection of short stories in which "The Dead" serves as an epilogue, between 1904 and 1907 at the beginning of his career. It took nine years of arguments with three different publishers to bring the collection to the public.

The publishers did not like his use of real names and places, and took issue with his religious attitudes and candid analysis of human relationships.

"The Dead" is generally considered to be Joyce's best short story. Gabriel Conroy (see film review) is (with the exception of the boy in "Araby") the only character in the *Dubliner* stories who comes to self-knowledge, so necessary for true knowledge of others and the world.

Joyce summarizes his style and intent in *Dubliners* like this:

My intention was to write a chapter of the moral history of my country and I chose Dublin because that city seemed to me the center of paralysis. I have tried to present it to the indifferent public under its four aspects: childhood, adolescence, maturity and public life. The stories are arranged in this order. I have written it for the most part in a style of scrupulous meanness and with the conviction that he is a very bold man who dares to alter in the presentment, still more to deform, whatever he has seen and heard. I cannot do any more than this. I cannot alter what I have written.

(James Joyce quoted by Herbert Gorman in *James Joyce,* 1939.)

James Joyce, 1882-1941: An effort to portray "the whole meaning of modern life" ironically led to an artistic process that "finally involved the disruption and re-creation of language itself," according to A. Norman Jeffares in ***Writers and Critics: Joyce****, Edinburgh, Oliver and Boyd, 1962.*

The King's College presents basilica concert

EDMONTON (KC) — The King's College presented a festive youth concert in St. Joseph's Basilica in Edmonton on Jan. 20 which combined three of the city's musical ensembles: The King's College Choir (50 members), the University of Alberta Concert Choir (100) and the First Edmonton Youth Orchestra (80). The concert was directed by youth orchestra conductor Michael Massey before a capacity audience. Audience members felt the resonance and spaciousness of the neo-Gothic building contributed to the festiveness of the evening which featured music from Bach to Hindemith.

The concert's main work was Beethoven's *Fantasy, Op. 80* for piano, solo singers, choir and orchestra which contains a set of variations on a theme similar to the composer's "Ode to Joy." Critics said pianist Joachim Segger, assistant professor of music at The King's, performed with great brilliance and stylistic feeling in this concerto-like work.

The concert opened with Brahms' *Academic Festival Overture* for orchestra which is based on well-known student songs of his time. At the concluding "Gaudeamus Igitur" section, the orchestra was reinforced by the choirs singing the Latin text. Claude Debussy's *Nocturnes* (for orchestra and female chamber choir) was performed as well. The work poses considerable technical and interpretive challenges for players and singers alike; it is a series of imaginative impressions of various nocturnal scenes.

Alison Grant, flute instructor at King's, also played, with great technical ease, three dances from Bach's *Suite in B Minor for Flute and Strings,* and Hindemith's *Adagio for Flute and Orchestra,* arranged by Michael Massey from the 1936 flute sonata.

The concert was received enthusiastically by the audience which was drawn from college constituents and other segments of the Edmonton public.

Don't gamble, but ...

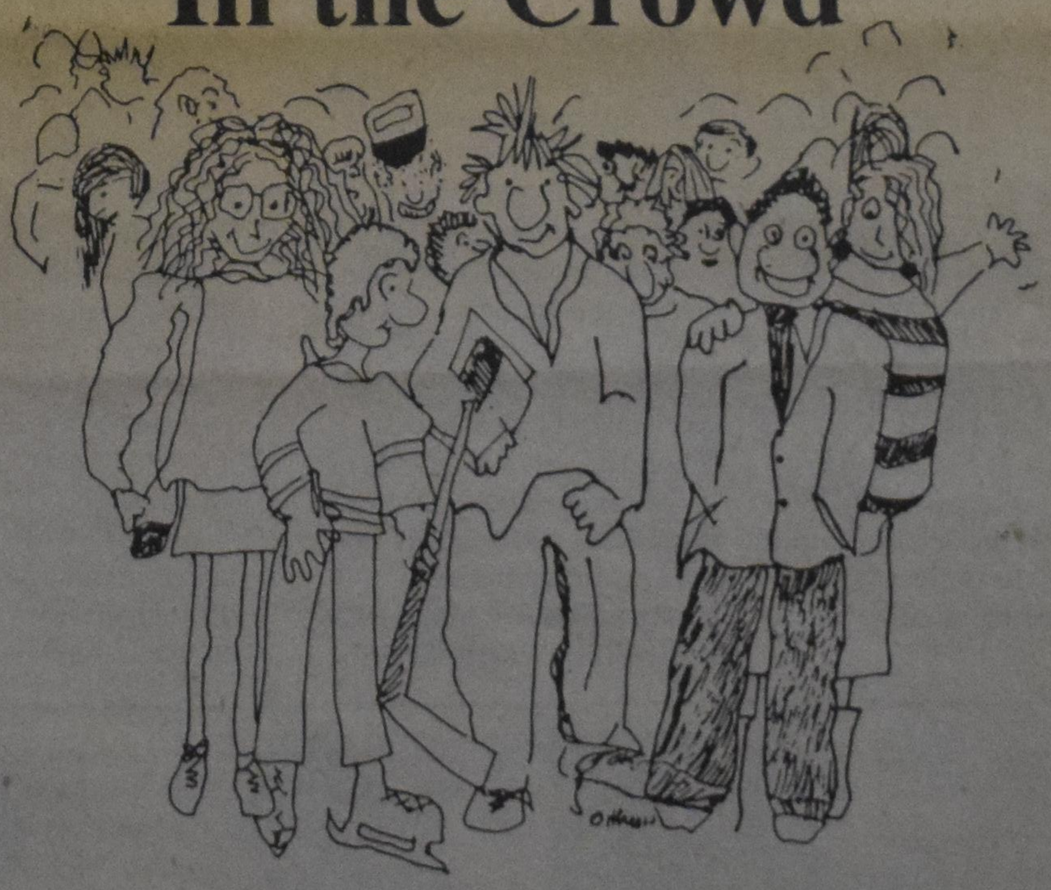
CHICAGO, Ill. (EP) — Pastor Jim Springfield tells parishioners at his storefront church in Chicago that gambling is a sin, but he's probably not going to refuse the $1.2-million his wife won in the Illinois lottery. His wife, Barbara, bought only a few tickets, and kept them hidden from her husband.

Springfield says, "I prayed for her and asked the Lord to forgive her. My belief is that all unrighteousness is sin, but the Bible says all things work to the good for those who love the Lord."

Barbara Springfield says she plans to pay overdue bills and buy a house, but first she'll give 10 per cent of her winnings to her husband's Good Hope Free Will Baptist Church.

"It seems to me like the Lord is saying, 'Hey, here's your salary for the next 20 years; now preach my word," Pastor Springfield said.

Don't Get Lost In the Crowd



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Issue

Change the debate on abortion

(a longer than usual letter)

The following article is a letter to the editor from Bill VanDyk of Chatham, Ont. We thought it worthwhile to print this letter in its entirety because it raises many good questions and helps us rethink the all-or-nothing approach of the pro-life movement. We are not necessarily endorsing all the ideas set forth in this letter, but we do think that this a time to discuss creatively, without fear and judgment, an issue that we may well be fighting foolishly at the political level. (Editor)

With the Supreme Court's decision on the Morgentaler case behind us, I believe it is time for Christians to alter their approach to the issue of abortion.

Those in favour of unlimited access to abortion services have succeeded in setting the agenda for this debate by focusing on the issue of *access*. The Canadian public perceives the debate to be between those who are in favour of woman's right to control her own reproductive cycle, and those who would ban *all* abortions, except for cases where the mother's physical health is endangered. The public has shown time and time again that, given these two alternatives, a clear majority will support a woman's right to choose.

On a recent televised debate (Global TV, Feb. 12), Dr. Morgentaler and his supporters were able to evade the issue of fetal rights by showing that the right-to-life movement rejects abortion at any time during the pregnancy. Morgentaler is clearly uncomfortable with the question of viability and the definition of personhood, but he was let off the hook by a representative of R.E.A.L. Women who declared that life began with conception. With that remark, the debate jumped away from the subject of the fetus to the subject of accessibility.

This bothered me a great deal. I wished I had been there. I would have asked Morgentaler what he would do if a fetus he aborted at 24 weeks did not die. Would he allow it to die of starvation? I would have asked him to describe the process. I would have asked him to tell me what he knows about the nervous system, respiratory activity and neuro-muscular reflexes of the fetus. I am sure he would have had great difficulty with this question. And I am sure a majority of viewers would have had more than a few new thoughts about the issue. But instead, the debate shifted to the question of a vocal minority telling independent women what they could or could not do with their bodies.

Focus on "human life" issue

A second interesting question did arise, concerning the rights of the biological father. Morgentaler and his supporters insisted that the father should have no say in the decision to have an abortion. Someone pointed out that the biological father is liable for support payments from the moment of birth onwards. Should he not then have a voice in determining whether or not the child would be born? But once again, a potentially important line of thought was lost in the extreme polarization of two uncompromising positions.

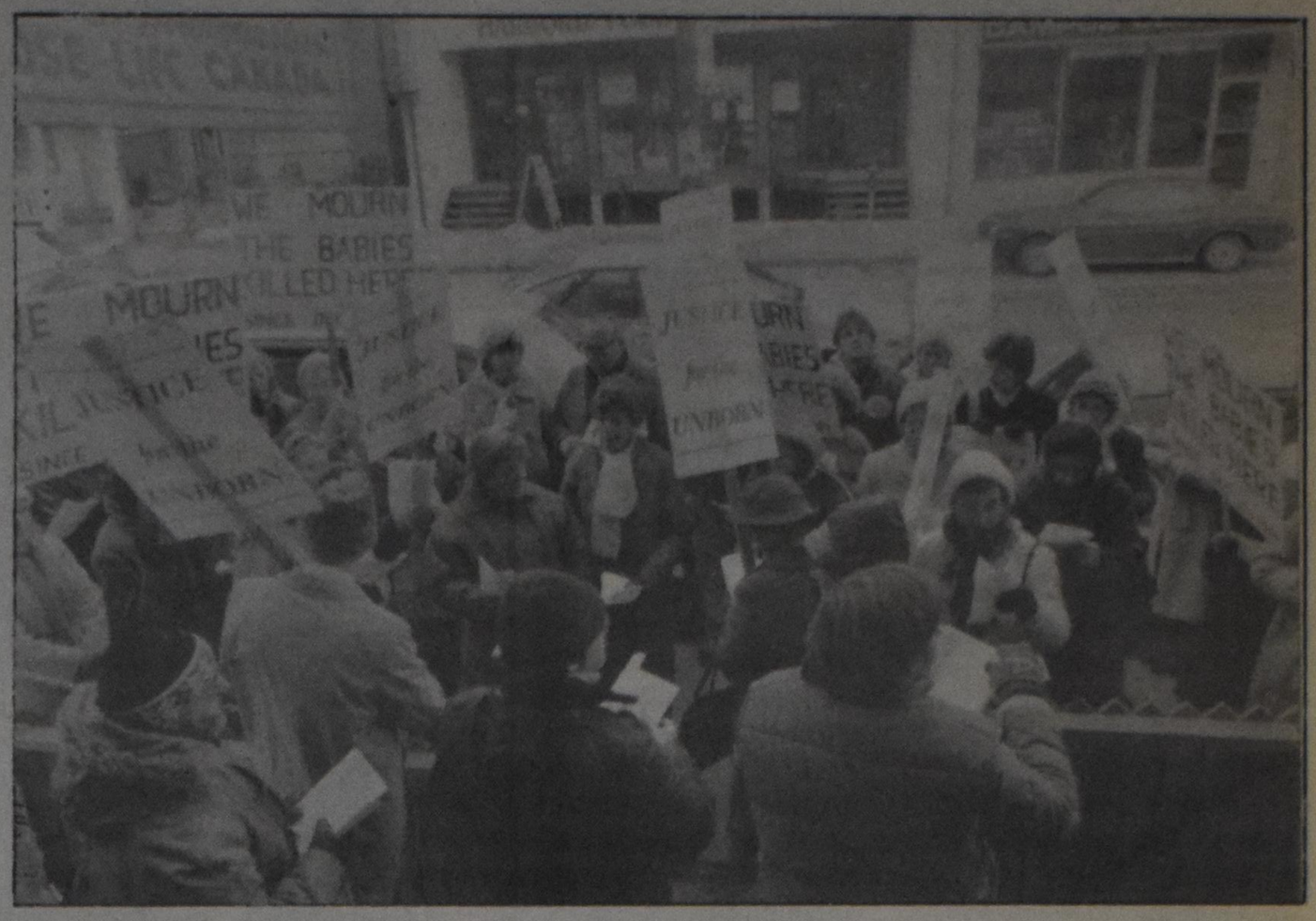


Photo: C.C. files

"... pro-life representatives seem very reasonable to fellow pro-lifers, but they do not appear that way to the Canadian public. When we insist on publicly calling Morgentaler a 'killer' or 'murderer,' we tempt the media to paint us as fanatics."

The question of whether or not the fetus constitutes a human life at some particular stage of the pregnancy was not raised again. And it is this question that illuminates the weakest point of the argument for abortion. It is the question that the Supreme Court has clearly invited Parliament to answer. Now is the time for us to make our case, but if we continue to assert that the law must recognize our belief that life begins at conception, we are certain to lose this debate. Even the Conservatives will not pass such a law, and if they did, it would be overturned almost immediately.

Regardless of our personal beliefs about when life begins, I do not believe we will change anyone's mind on the abortion issue so long as we focus on the issue of *access*, and declare that the government must ban virtually *all* abortions. I believe it is possible and necessary for us to seek a compromise on the issue, and to try to shift the debate to the question of viability.

This does not mean we should give up our point of view, but it does mean that we must stop our "all or nothing" approach to the political side of the problem. This approach is costing lives.

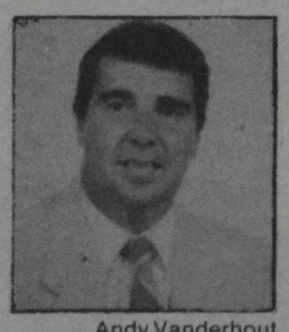
A fuller pro-life position

There are other factors that limit public acceptance of our position. While the pro-life movement has remained largely silent on the issues of capital punishment and nuclear

Continued on facing page ...

Peter VanDyk

Tony Vanderhout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Child uprooted

a flower
a plant
a weed?

struggles and bursts free
attempting
to grow
and open petals to the world
to spread yellow beauty in this
harsh world

uprooted
before flourishing

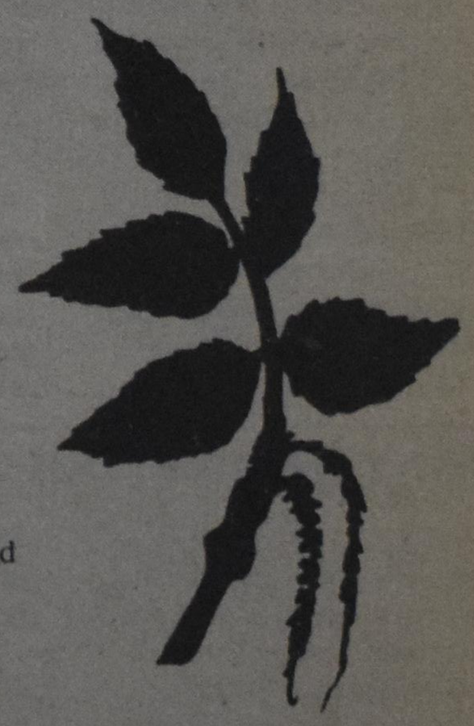
a weed
or
a flower

a child
a fetus
a weed?

strives to grow and
develop
to show a face to the world
and flourish in its
cruel embrace

butchered
before birth

a weed
or
a child



James de Boer (14)
London, Ont.

... continued from facing page.

armament, most public figures who oppose abortion are, conversely, in favour of both. Without debating whether or not such positions are "biblical," the pro-life movement would gain immense credibility by supporting abolition and by expressing concern about the millions of lives that would be snuffed out if a nuclear war ever took place. (I am not necessarily suggesting pacifism, but we needn't be so suspicious of those who are reluctant to subscribe to a cold-war mentality.)

Furthermore, is the life of an infant in Ethiopia less precious than the life of a fetus in Ontario or Quebec? The "pro-life" movement should be on record as supportive of increased foreign aid. We must convince the public that we are consistent in our high regard for the value of human life.

The all or nothing approach is costing lives.

The pro-life movement is very ambivalent on the subject of birth control. Some pamphlets clearly oppose it; most certainly do not suggest it as an alternative. Clearly, however, for most Canadians, effective birth control is the *only* alternative to the abortion option. The "pro-life" movement must make it clear that it is not opposed to the use of contraceptives.

Finally, the "pro-life" movement must stop lecturing the Canadian public on sexual morality. That battle must be fought elsewhere, where it will not distract people from the important issues. We cannot force the Canadian people to be abstinent. We *can* force them to recognize basic human rights upon which there is a public consensus, and we have the opportunity to join the debate over the critical issue of when these rights apply to a fetus.

Compromises in a pluralistic society

There are some significant advantages to adopting a mediating approach at this time.

1. The Supreme Court has invited Parliament to look into the question of when fetal rights take effect, if ever. If we continue to insist on conception, we are certain to have *no influence* on this crucial debate. The government will very likely permit abortion on demand for up to 20 weeks, if it doesn't appoint a succession of Royal Commissions to procrastinate about it.

2. The "viability" period for a human fetus is becoming longer and longer all the time. It is presently accepted that a 24-week-old fetus can survive on its own outside the womb. If medical science continues its rapid pace of development, an 18-week-old fetus will soon be considered viable. Since a line cannot clearly be drawn at 24 or 18 weeks, we have the opportunity to suggest that a reasonable limitation be set at about 10 or 12 weeks. If pregnancy tests improve, as they undoubtedly will, a shorter time limit could be set.

3. Most doctors, and a large segment of the population, are extremely uncomfortable with abortion even early on in the pregnancy. Faced with an "all or nothing" proposition, they may prefer to give women the option (choice), but if they were offered a *moderate* position, which took into account the question of fetal development, I believe the vast majority of Canadians would support restrictions. As scientific knowledge about the life of the fetus increases and is made public (as information, not as propaganda), more and more people would surely support even greater limitations.

4. The media reports more favourably on the pro-abortion forces than they do on the pro-life movement. I doubt that this is a reflection of bias so much as it is a reflection of the respect reporters have for people who are perceived as being "flexible," willing to compromise, tolerant and open-minded. We may or may not see these attributes as "virtues," but the media — and the Canadian public — does.

I know that pro-life representatives seem very reasonable to fellow pro-lifers, but they do not appear that way to the Canadian public. When we insist on publicly calling Morgentaler a "killer" or "murderer," we tempt the media to paint us as fanatics. When we complain about sexual promiscuity or the availability of condoms to high school students, we sound sanctimonious. When we are linked to groups like the Christian Heritage Party and R.E.A.L. Women, and when we seem to be on a vendetta against the NDP, we are categorized as "reactionary."

The media would give far better coverage to us if we showed a willingness to acknowledge that this is a pluralistic society and that we are willing to seek political compromises based on consensus.

Political impotence

We do not have sufficient scientific evidence to demonstrate that life begins at conception. We may know in our heart of hearts that it is true, but we cannot expect to have legislation passed on this basis. However, there is a growing body of evidence that suggests that a 10- or 14-week-old fetus is a far more sophisticated being than we have previously imagined. That is the point at which we must seek public debate, for the vast majority of the public trusts the medical and scientific communities.

Many — perhaps most — Christians may find the idea of *political* compromise on this issue unacceptable. And many believe that in spite of the unfavourable political climate, some day we will see legislation passed that will ban all abortions.

I do not share that optimism. In the past 10 years, the pro-life movement has won no significant battles. Even Bill Vanderzalm's determination will succeed only in restricting access to abortion to the rich. The pro-life movement is politically impotent.

Sit down and work it out

The Supreme Court's decision has given us the opportunity to engage in debate with others in our society about the nature of life in the womb. I propose that we indicate to the government and the public that we are willing to sit down together with the leaders of the pro-choice movement and attempt to work out a compromise position.

We should request that the most respected scientific and medical authorities be called to testify on the development of the fetus. We should agree, with our opponents, to avoid calling "experts" who are on record as being in support of one side or the other. We should select representatives who are willing to listen, negotiate and compromise, and who will avoid provocation.

We can and should continue to make it clear that we oppose, in principle, all abortion. But we must also declare that we recognize that a large majority of Canadians find this option unacceptable, and that we live in a pluralistic society in which legislation can only be passed if there is a consensus on the fundamental principles behind it. I believe that all three political parties would welcome this initiative.

Most importantly, it would allow us to alter the agenda of the debate, and to divert its focus from *accessibility* to the fetus itself. We could only gain from this shift, for it will finally begin to bring attention to the real issue. It will force Dr. Morgentaler and others to publicly come to grips with an extremely sensitive and explosive aspect of abortion.

And if the pro-choice movement rejects this proposal, we may finally begin to see the media raise questions about which side is really the most fanatic.

Bill Van Dyk
Chatham, Ont.

Sarah: princess

Just ten weeks old,
your tiny body all curled up
in your protective covering,
like a newborn snuggled in a blanket.
Arms and little legs,
miniature hands and feet
perfectly formed.
I'll miss those arms around my neck
— love you, Grandma.
I'll never hear you giggle,
stroke your soft blonde hair,
take your trusting little hand ...
your heart beat so short a time.

Sarah, our tiny precious princess,
the King has called you home.
We mourn —
and think of the thousands gone
against the King's command.

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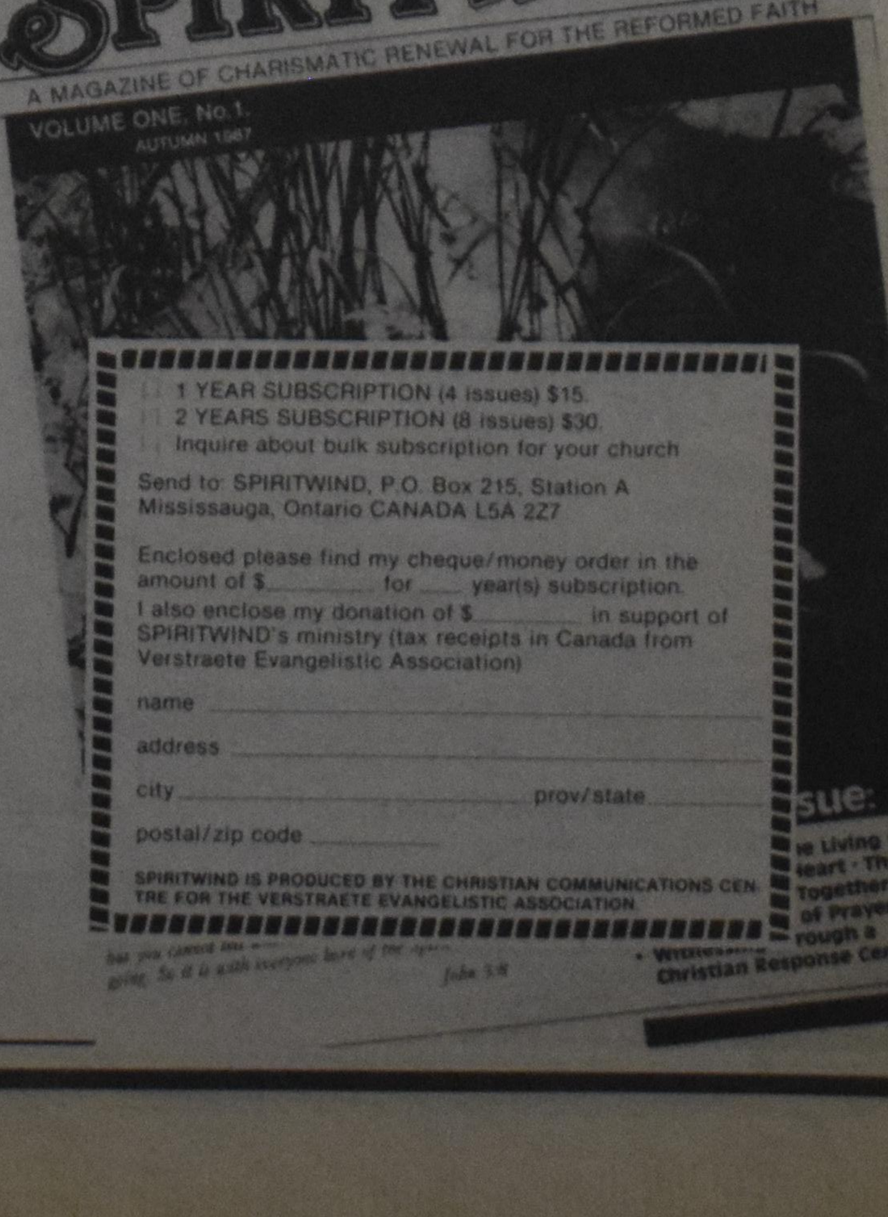

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Feature

Astronomer sees faith in the stars

Paul De Groot

COCHRANE, Alta. — It is midnight, and Father Lucien Kemble, 65, has had a long day.

He chatted with a visitor for a couple of hours after dinner then gave the visitor a tour of the stars through an 11-inch telescope, before clouds, borne on the swift winds racing onto the prairies from the Rockies, covered the stars.

After another hour of conversation and a nightcap, it is time for bed. But on the way, he steps briefly out the door at Mt. St. Francis Retreat Centre to look at the sky and sucks in his breath.

"Look at that," he says softly. Above, stars sparkle with crystalline clarity in a cloudless sky.

"Maybe I'll go out for a little while," he muses, then adds "but I should really be off to bed."

The next morning, after mass, he wanders cheerily out of the chapel and confesses, "Well, I went out last night, after all, till three. I did six drawings."

Getting to heaven

For Lucien Kemble, astronomer, farm-boy, priest, Franciscan and teacher, the heavens beckon in two ways. In 1946 he joined the Franciscans, a religious order founded by St. Francis more than 700 years ago, and in 1953 he was ordained a priest.

About a decade later, he began to explore astronomy with some seriousness. As a boy he had often stopped to look at the stars while doing chores on the family farm in southern Alberta. As a man, the stars drew him again, and he moved up a notch a few years later when he began to explore the skies with binoculars.

Today, with quiet pride, he shows his visitor the Roger Bacon Observatory. He pulls a few latches on a small white shed on the grounds of the retreat centre where he lives and works, and gives the roof a push. It rolls smoothly back on rails, revealing a reflecting telescope on a hefty equatorial mount. He carries a few drawing instruments to record what he sees through the eyepiece, and an audio tape or two. A Mozart opera in his ears, and some distant galaxy in his eyes, he admits, is pretty close to heaven.

"I can come out here, dead tired, and six hours later go to bed this high off the mattress," he says, holding his hands eight inches apart.

Faith and the modern world

The modern world, one Catholic writer claims, began with the Franciscans. Among other things, St. Francis rejected the disdain for the physical world which was so prevalent in the church of his time.

In his "Canticle of Creatures," he referred to "brother Sun" and sister Moon." A man who rejected all possessions to become a travelling preacher after the style of Jesus, Francis had a profound respect for nature and is often depicted feeding small birds.

English Franciscan friar Roger Bacon broke ranks with the temper of his times by emphasizing the importance of experience as well as rationality in understanding the physical universe. He was an accomplished scientist who had to battle occasionally with his religious order over his scientific activities.

"My brothers don't always understand me," Kemble admits. "Sometimes when I go out to the telescope, they say, 'haven't you seen everything already?' "

Then there are the other members of his Calgary astronomy club who also find him an enigma. To them, one has a clear-cut choice between the religious view of the world — supernaturally created by God as outlined in the book of Genesis — or a scientific view of a world created through natural processes without the intervention of a divine being.

To that, Kemble responds, "The same guy wrote both books": the Bible, and the physical universe. Any "conflict" between them is a failure of the human imagination, not a split personality within God.

Fighting bad theology, bad science

Many Christians reject science and insist on a literal reading of scripture and the creation of the world in six days. Aside from some complications within the Bible itself, such as the existence of two different accounts of creation, such beliefs are "bad theology," Kemble said in a lecture series in Edmonton last fall.

Many scientists reject religion, and insist that the universe is uncreated and self-perpetuating. That, Kemble responds, is "bad science."

Science and faith are complimentary, he maintains.

"The scientist seeks the same thing the theologian does: the truth. Faith and science are convergent, not divergent paths to truth."

Scientists and theologians use many of the same tools, including reason and faith. Virtually all scientists today, for example, operate on the unproven assumption that "it is possible to understand the real world," Kemble notes.

Skepticism, which can "winnow deep insight from deep nonsense," is crucial to both science and theology, Kemble asserts.

It is not enough to say that one "believes" or "knows."

"I want to be able to prove why I believe what I believe."

In the beginning ...

This is not the same thing as, for example, proving that God exists, even though Kemble believes that the physical universe shows overwhelming evidence of that.

Science seems to point toward a finite universe, with a definite starting point, he maintains. A created universe quite reasonably can be said to have a creator who must, logically, be subject to neither space nor time.

A critic of both biblical literalists and scientists who seem to seek every loophole to escape the presence of God,

Today, with quiet pride, Father Lucien

Kemble makes a case for both creation and evolution. The geological and astronomical records clearly point to a universe and an earth of considerable age, and yet at three points — the creation of the universe itself, the creation of life, and the creation of the human spirit — a divine presence remains the best explanation, Kemble asserts.

He disputes the way some Christians talk about scientific theories (such as Copernican astronomy or evolution) as though they have no foundation.

"Evolution is a fact. What Copernicus said is a fact. We could not put people on the moon if it were not so."

Delight in the universe

Though he clearly enjoys the mental exercise, one senses that such arguments take second place in Kemble's mind to the sheer delight of discovery.

The Fibonacci sequence (a series beginning with zero, and one in which each number is the sum of the previous two numbers: 0, 1, 1, 2, 3, 5, 8, 13, and so on) "sends shivers down my spine," he says. The

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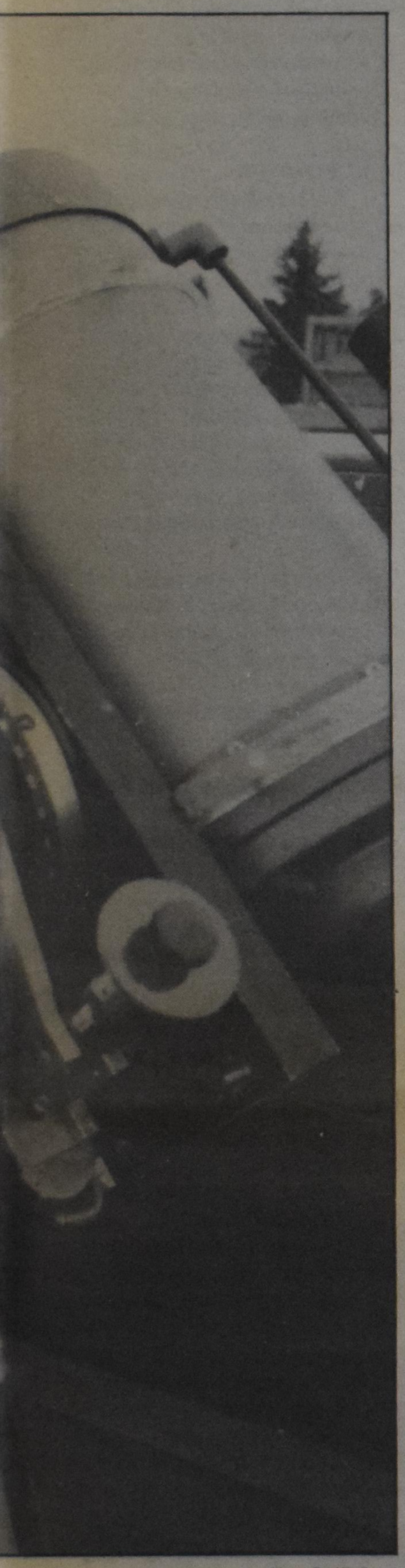

Photo: Paul DeGroot

Kemble shows his visitor the Roger Bacon Observatory.

sequence can be seen everywhere in nature, from the spirals in the cacti which border a stunning view of the Rocky Mountains in Kemble's study, to the curve of a seashell. There is no explanation.

In defense of his hours behind the telescope, he says enthusiastically that "St. Francis would go out of his tree if he could look through my telescope."

He quotes his mentor, Roger Bacon, who said that scientific inquiry should not narrow the universe, but broaden understanding.

For some, lamentably, a Godless science has narrowed the universe. Without purpose or plan, the human presence is merely a "haphazard fluctuation" in the universe, Kemble says. There is not much point to science, even under such laudable banners as "improving the lot of humanity," if there is no point to humanity.

Faith offers science direction, purpose and, ultimately understanding. Science gives faith roots in the real world, and a skeptical attitude toward truth which theologians would do well to emulate, Kemble says.

Kemble's cascade

On some winter's night, look up in the evening and find the constellation *Perseus*. Not far away, but invisible to the naked eye, it is an unusual formation of stars of roughly equal brightness arranged in an almost straight line.

While looking through binoculars one night, Kemble spotted the line of stars, and wondered whether their alignment was only accidental (they could be many light years apart and only appear to be in a line from earth's perspective) or whether they actually are gravitationally bound to one another. He drew a picture of the formation, one of 1,900 drawings he has made of the stars, and sent it off to an astronomy magazine, which published it.

He thought little of it until later, when browsing through an international sky chart, he happened on one astronomical feature which has been named Kemble's Cascade. It was the star formation he had described. In a testament to the major role which amateurs play in astronomy, the formation could not have been seen by the ancients because it was too faint. Nor could it be seen by modern astronomers, whose telescopes take in too small a portion of the sky to see the whole formation. Only someone with binoculars could have seen it.

To Kemble, having one's "name" in the stars is nice. But astronomy has shown him more wonders than that.

The universe, he says, is "God's playground," and we are all part of the "incarnation of God, which was fully revealed in Jesus Christ.

"We are all star children. Every atom in our bodies was born in the heart of a star."

Paul De Groot is an Edmonton contributor to Calvinist Contact and is religion editor of the Edmonton Journal.

"My brothers don't always understand me. Sometimes when I go out to the telescope, they say, 'haven't you seen everything already?'"

"Acid rain" is not the only cause of forest decline

Betty Werther

More chilling than the damp morning fog on the mountain top, was the sight of once proud stands of spruce, their soaring trunks dead and decaying, their spindly branches bare and brittle against the grey sky.

After tramping up a muddy logging trail in the Beskydy Mountains of Northern Moravia, Czechoslovakia, 70 experts from 12 European countries paused to contemplate the desolate panorama. Nearly half of the forests in the area, formerly a rich timber-producing region, are suffering from some kind of damage. Nearly 3,000 hectares are severely afflicted and about 53 hectares are dead.

"For the moment we don't dare clear trees from the steeper slopes because the danger of erosion is so great," said L. Riha, Director of the Ostravice Forestry Enterprise. "Our forests are vital to water management, and erosion would be a major national catastrophe. Under present circumstances, traditional forestry methods are no longer applicable."

The excursion was part of a five-day International Symposium on "Air Pollution and Stability of Coniferous Forest Ecosystems," the latest of a growing number of urgent consultations between foresters and scientists on the dramatic and rapidly accelerating decline of forests in temperature zones, notably in Central Europe and the eastern United States. With half of its trees affected, and about 87 per cent of fir trees in various stages of disease, the Federal Republic of Germany is especially hard-hit.

Multiple stress

Over the past two decades, air pollution, mainly acid deposits, better known as "acid rain," has been designated as the chief culprit for the corrosion of buildings, the "killing" of lakes and streams, and most recently, the destruction of forests. It forms when sulfur dioxide and oxides of nitrogen are released into the atmosphere from coal, oil and gas-burning factories, power plants, home fires, and automobile exhausts.

Respecting no boundaries, emissions from far off industrial centres may reach Scandinavia, and among the countries of Central Europe the rainfall patterns and storm tracks result in a relentless and uncontrollable exchange of pollution.

According to participants at the conference last October, however, the deterioration of forests could not be attributed to acid deposits alone. "The forest death in Central Europe is the consequence of long lasting multiple stress," said Friedrich Beese, an ecologist from Georg-August University in Gottingen. "The most important factor is the change in chemical climate caused by air pollution, but other causes can also be distinguished. The combined effects of all of these can be understood only if the entire ecosystem is examined."

The symposium, brought together soil scientists, botanists, biologists, hydrologists, geologists and ecologists, who joined with foresters to present the latest research in their respective European countries.

Robert Mayer from the University of Kassel, emphasized the risks to vegetation and groundwater quality from the accumulation of heavy metals such as cadmium, mercury and lead, in forest soils, their effect on root development and forest growth, and on soil organisms, causing delay in decomposition of forest-floor litter. Lennart Folkeson, of the Department of Plant Ecology, University of Lund, Sweden, presented a report on how zinc and copper pollution blight moss and lichen. Other scientists called attention to the influence of magnesite and fluoride.

Tourism blamed

Intensive tourism and poorly adapted forest management methods were also blamed. It was pointed out that while it is commercially more profitable to grow only one kind of tree, a characteristic of most Central European forests today, this makes for more vulnerable forests than the original mixed ones. In the Beskydy Mountains, for instance, the main species is Norwegian Spruce, although the tree occupied only one-fifth of the area in the past.

In their final report, the experts concluded that the pattern of forest die-back does not necessarily reflect the distribution of air pollution. In areas where concentrations of sulfur dioxide are high, forest damage seems inevitable, but in areas with lower concentrations the damage — which may be as great or greater — appear to be a combined result of climatic and anthropogenic factors.

"Healthy, stable forests are very resistant, but today they are weakened by a combination of factors which make them vulnerable to the slightest stress," said Emil Klimo of the Faculty of Forest, University of Agriculture, in Brno, who was chief organizer for the symposium. Forests in the Beskydy Mountains, for instance, are weakened by emissions from the nearby industrial/mining city of Ostrava, a kind of Central European Pittsburgh.

But the direct cause of irreversible damage to parts of the forest was a sudden drop in temperature (about 25 degress, from around 12°C to -14°) over a six-hour period at the beginning of 1979. In the Ore Mountains (Krusne Hory), near the heavily industrialized zones of West Bohemia, the equally severe damage was caused largely by insects. Elsewhere the determinant factor may be prolonged drought or fungi.

International co-ordination

"We used to think our forests looked unhappy. Today we can clearly see that many are dying. I feel these symptoms are an advantage since the public will now be forced to take notice," said Dr. Edwin Donaubauer, representing the International Union of Forestry Research Organizations.

The experts, in their conclusion, called for increased international co-ordination of research and monitoring networks, as well as more binding transboundary anti-pollution agreements. "Industrial and automobile emissions must be reduced in any case," they said, "but this means not only sulphur, but nitrogen, heavy metals, ozone and other pollutants."

"All of these measures will require additional research, much time and tremendous amounts of money," said Dr. Klimo, "and we wonder whether the trees can wait. Man has been destabilizing the ecosystem for too long to expect everything to fall back into place overnight. We are just beginning to realize that we must live in harmony with our environment or put our own lives in jeopardy."

"Can you imagine Europe without forests? Not only do our trees perform multiple functions, including the vital purification of air and water, but they are also at the heart of national tradition, a major source of our music and poetry. Undoubtedly, the Phoenicians also thought their magnificent forests of Lebanon cedars were eternal. In ancient times these stretched along 137 kms (85 miles) of Eastern Mediterranean coast, but were fast depleted for building material (including ships) and fuel. Today only 10 isolated groves remain," Dr. Klimo said.

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Feature

Cheating on Jesus

Joe Veltman

In last week's article, I reflected on "fiending." Fiending was described as the domination of a person's life by a single, powerful idol. The term is associated with drug addiction but is descriptive of any single-minded, obsessive lifestyle. The Christian faith is likewise a singular devotion to one master and produces a "counterculture." But, instead of enslaving, Christ sets us free. And instead of abusing God's good gifts, the Christian life-style restores the beauty of God's masterpieces.

When we talk of sex fiends and drug fiends we feel mildly reassured. It is fairly easy to tell the good guys from the bad guys. But the *Heidelberg Catechism* (Lord's Day 34) reminds us that idolatry is not only devotion to a god in place of the one true God; it is a commitment to other gods *alongside* of God. The Israelites, for example, wanted to have their cake and eat it too. They wanted both God and the *baals;* Both God and the *golden calf of Egypt*. But God required single-minded commitment to himself alone: "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength." *(Deut. 6:4)*

Religious promiscuity

The problem is not only the all-consuming idolatry of the various "fiends" described earlier. "Dabbling" is also a problem — the division of our loyalties and fragmentation of our love. We don't have a singular devotion to evil, but we have *devotions,* plural. And maybe for religious people like the Israelites, polytheism (having many gods) was the greater temptation because it was, and is, more subtle.

It is like the difference between divorce and cheating on one's spouse. The man or woman who abandons wife or husband for the new devotion clearly leaves one and goes to the other. But the person who cheats on his or her spouse has a divided heart.

So with those who have gods alongside the God, the Father of our Lord Jesus Christ. It is not that they find no comfort in their faith. It is just that they cannot say, "My *only* comfort in life and in death is ... that I belong to Jesus Christ." They are cheating on Jesus. They have many comforters.

The result is incomplete devotion, which leads to incomplete obedience. We "sort of" obey.

Some examples: We noted earlier that the act of worship can be twisted into idolatry. One of the concerns of the churches of the Reformation, historically, has been with the Roman Catholic Church's emphasis on prayer to Mary. When Mary is in fact worshipped, it is referred to as Mariolatry.

By the same token, Protestants who cherish the Bible do well to be warned of *bibliolatry*. An excessive reverence for the Bible as a book — adoration of an object — can make us lose sight of God.

Two masters

The person who is cheating on Jesus may not swear, but he may not "sing" either. There can be a vanity, an emptiness in his or her praise. He or she may contribute a dullness to the worship of the church in which God is neither outrightly disobeyed or enthusiastically served.

The fourth commandment calls us to set apart time and, by implication, *energy* for worship. The person with a divided heart may attend church regularly but may be too tired to really worship — either from excessive work in the week or excessive partying the night before.

The young person who has abandoned God may run away from home and refuse to come to church with his or her parents. On the other hand, the teenager to whom independence is ultimate may not run away, but her heart will be far from her parents, bringing much pain.

The people who cheat on Jesus might not kill. But they are so negative and unpleasant that they are of little benefit to anyone else either.

The person who cheats on Jesus might not get a divorce. But such people may well cheat on their spouses. Or a spouse may be lustful and excessively demanding, fiendish in his or her desires. A spouse may be cold and unresponsive, not really giving to the other (actually *cheating* the other) while everything looks ever so proper.

The Christian to whom money is excessively important may not steal, but neither will he or she give generously. There were such people among the Israelites: "Yet you rob me ... In tithes and offerings. Bring the *whole* tithe into the storehouse ... Test me in this ... and see if I will not ... pour out so much blessing that you will not have room enough for it." (Mal. 3:8-10)

Every offering is a declaration of independence from the love of money, and every worship service, Bible study or deed of service is a gift of time declaring our freedom from the pursuit of the almighty dollar. And when we cannot give freely to the kingdom or cannot find time for devotions, it is an admission that we are not completely free from the demons of mammon or worry.

Lukewarm

The church that cheats on Jesus, of course, is supportive of the preaching and is not against evangelism. But it is not particularly for it either; it likes to leave proclaiming the gospel to the professionals.

The person with the divided heart may very well covet little. She or he has so many gods, she can never quite decide what to lust after and settles into a comfortable boredom with life.

So we see that being obsessed by one addictive, enslaving loyalty to evil is not usually our main problem.

Having *many* gods also surely leads to disobedience, God's design for us will not be realized.

The great danger of having many gods is that we may, after all, turn away: "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. (Matt. 6:24)

We must be careful of cheating on Jesus. Scripture says that persistent cheating on one's spouse (unrepentant adultery) is grounds for divorce. Jesus may initiate "divorce" proceedings with those of us who insist on breaking faith with him.

To the church of Laodicea He said, "I know your deeds that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm — neither hot nor cold — I am about to spit you out of my mouth." (Rev. 3:15-16) And to the church in Ephesus: "Yet I hold this against you: you have forsaken your first love." (Rev. 2:4)

Even as Moses called the Israelites back to God after their wanderings, Jesus calls his church back to *complete* devotion to himself.

Ours is to be a complete devotion to the true God, whom we passionately love with *all* our heart, with *all* our soul, and with *all* our strength. The Church of Jesus Christ is truly found where people say, and mean, "My *only* comfort in life and in death, is that I am not my own, but belong, in body and soul, in life and in death, to my faithful Saviour, Jesus Christ."

The wellspring of all this is God's singular devotion to his chosen ones. Jesus never cheats on his bride, the Church.

Joe Veltman is pastor of Riverside Christian Reformed Church, Wellandport, Ont.

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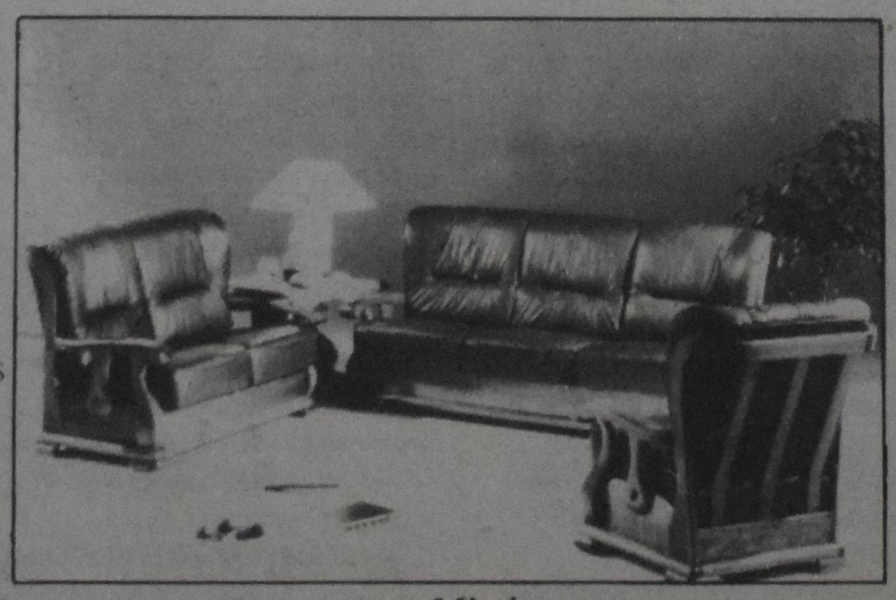

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Society

The irresistible rise of the microchip

Daniel Ulanovsky

Micro-electronics and its application to data-processing have brought about immense changes and have begun a new stage in the history of humanity. Many industries are turning to data-processing to make their goods more competitive, and in the near future a great part of the industrial sector will depend on the electronics industry, just as in the past, industry depended on metalworking.

Until now only a few countries have utilized the new techniques; developing nations are either completely without them or use them very little. However, the application of micro-electronics will become necessary in the same way that, during the last century, industrialized countries adopted assembly-line production.

We do not know how the new and at present costly technology will insert itself; it requires highly specialized knowledge within the international economic order. Will the countries of the Third World be able to initiate a new stage, more independent of the foreign intervention? Or will such countries become even more closely tied to the industrial nations? Can certain countries pass, without transitional stages, from subsistence agriculture to information-processing and robotization?

Everything "data processed"

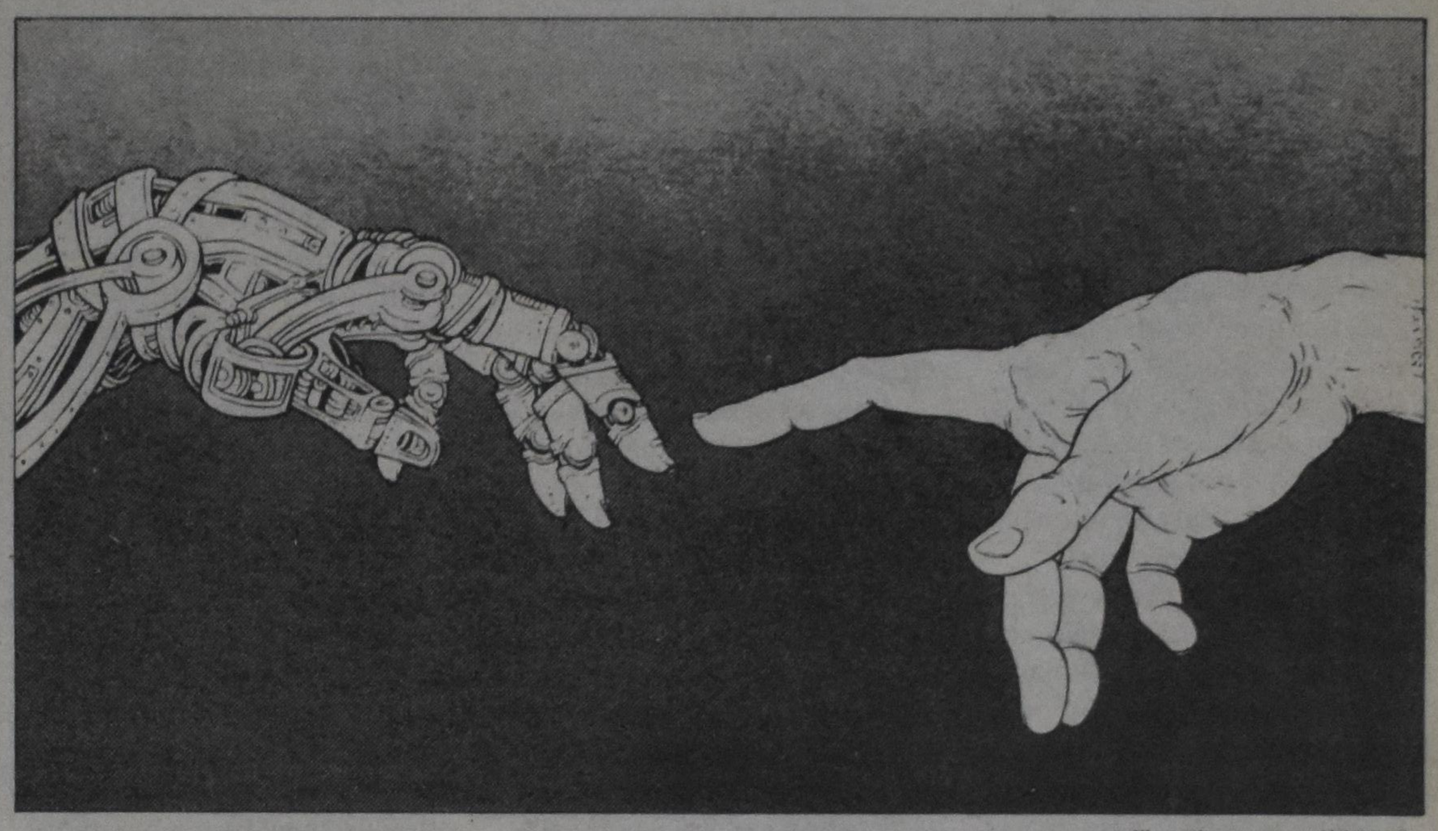
Data-processing affects many industrial sectors and also services available, such as medicine, transport, mass production, communications. Until recently, one of the main costs of production was the cost of labour. This was one of the reasons why international capital has been invested in developing countries. Large industrial firms saved money by setting up subsidiaries in developing countries where the high technology products made in highly developed countries are assembled. This situation will change the most from the impact of new technological advances — when labour begins to play a secondary role (in the face of a high degree of automation that depends less and less on labour) the monetary advantages to companies investing in the Third World will decrease.

In administration, data-processing leads to fundamental changes. The use of computers for archival work, exchange of information and word-processing considerably increases productivity. Word processors which are now used by many secretaries in place of the typewriter, consist of a keyboard and a screen. The written texts appear on the screen and can be corrected. When the texts are completed, one "tells" the machine what kind of lettering, spacing and lay-out are wanted for the text, and the processor will "obey," memorizing the data, if necessary, for later use. According to various surveys, the difference in productivity between these machines and the "classic" typewriters can be as much as 10 to 1.

A dilemma

If the application of computer systems creates new jobs to a certain extent, it also reduces (for many traditional tasks) the number of workers necessary to produce a given amount of work. In such cases two possibilities exist: either to reduce the personnel or to increase the volume of work, leaving the number of workers unchanged.

The second solution is logically the more attractive. However, it cannot be called good, because in modern society the sector which has offered increasing numbers of jobs has been the service sector. Under the new system, as the volume of work increases nobody will be fired but no new personnel will be taken on either.



Illustrations courtesy of UNESCO.

These facts, and many others appear in *The Impact of Micro-Electronics and of Computer Technology*, by Juan F. Rada, published by Unesco. The book studies aspects of the use of microchips in different spheres of production. It analyses the situation in Bolivia, Argentina and Brazil, with special emphasis on the latter two. It emphasizes the technological relations between developed countries and the Third World. (See the boxed diagram elsewhere on this page.)

Argentina presents a firmer national base than Brazil and has skilled personnel, both at the scientific and workshop levels. Argentine industry has been able to supply a great part of its own internal market. In 1974, foreign firms controlled only 30 per cent of the country's total exports. In micro-electronics one can differentiate according to state of development, electro-mechanic components, integrated circuits and highly integrated circuits. If the total Argentinian production under foreign licence was not great, the total of less advanced technological production depended on subsidiary firms.

Argentinian industry could grow, sheltered behind customs barriers. However, the fall of the dollar between 1976 and 1981 caused some paralysis in industry. Argentinian micro-technology today needs a well-maintained development plan

Continued on page 16 ...

Situation of 10 countries concerning the origins of technology and capital predominating in their electronics industries.

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The irresistible rise of the microchip

... continued from page 15.

so as not to remain too much in the rear.

Brazil has mobilized an important sector of its industry towards exports and is seen as moving into the group of newly industrialized countries. Between 1970 and 1974 the industry that grew most was micro-electronics itself. Today Brazil competes with France in worldwide sales of under-ground transport systems which incorporate the latest techniques of information processing. In 1976 this sector showed a total of $750-million of foreign investment. But only 10 per cent of the electrical machine industry was owned by national capital. In his book, Rada states: "The strategy has been to develop the national terminal industry which, in time, will generate demand for national components, given that the foreign market is protected by customs barriers and by the rules of the foreign companies."

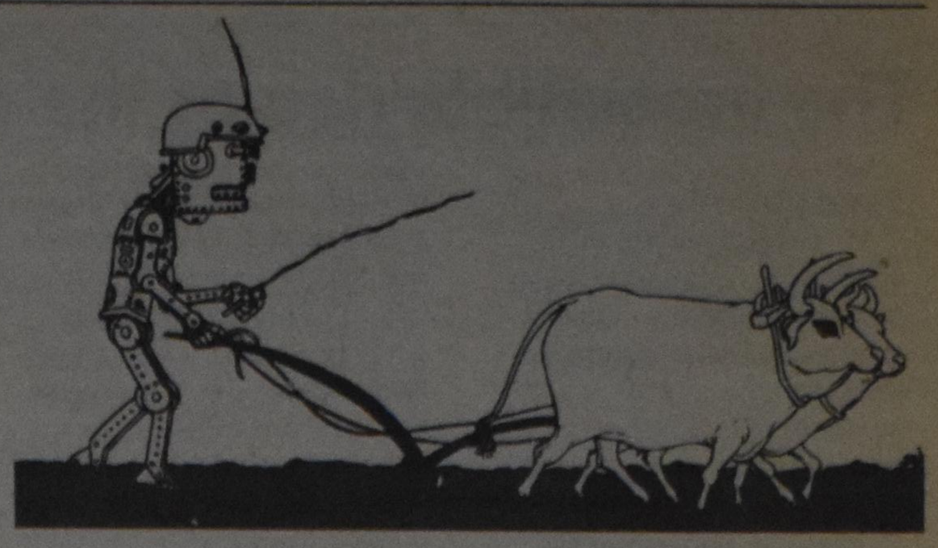
Swift development

In Bolivia, with an economy essentially agricultural and mining, the development of data-processing equipment has been relatively swift, owing above all to the existence of the National Computing Centre which regulates the acquisition of equipment on behalf of the state. The number of computers in Bolivia increased from six to 64 in six years. The chief users were the public sector and private banks. Computer use in industry was limited to petroleum and sugar.

Summing up, the situations in Argentina, Brazil and Bolivia reflect those in other developing countries. According to Rada, four conditions are necessary before this industry can develop to the benefit of society and not to its detriment:

1. The existence of long-term industrial policies. 2. The help of the state through investigation of new technologies (indispensable for countries whose private sectors are not yet very strong). 3. Productivity increases (resulting from automatization of services) linked to the increase in the total volume of work produced so that the level of employment does not fall. 4. The creation of regional markets between developing countries so as to allow a potential public big enough for the incipient market.

If these conditions are not fulfilled, the risk will exist that increasing industrialization and, above all, monopolization of technical knowledge will separate even more the rich countries from the poor.



Radio host, sticks with long-running Bible program

Paul De Groot

EDMONTON — Due to popular demand, Senator Ernest Manning has cancelled his retirement from Canada's airwaves.

Manning has decided to stay as host of the weekly radio program, "Canada's National Bible Hour." Alberta's premier from 1943 to 1968, Manning became a Christian through the program in 1925. He began filling in for its originator, "Bible Bill" Aberhart in 1930, and has been host of the program since the 1940s.

Citing the need for fresh blood on the program, Manning announced last year that he would step down as host of the program. He offered to turn the program over to another party, who could take advantage of its broadcasting contracts with about 50 radio stations across Canada.

A spokesperson for Manning said that while the broadcaster received several applications from people willing to take over the program, he also received hundreds of letters from listeners urging him to stay on.

As a result, Manning, 79, has elected to continue with the program for now, the spokesman said.

U.S. Supreme Court sends porn law back down

WASHINGTON, D.C. (EP) — The Supreme Court unanimously deferred ruling on the constitutionality of a Virginia law which restricts the display of sexually explicit material that is considered, "harmful to juveniles."

The Court said the law's constitutionality depended on how it was interpreted, and told the Virginia Supreme Court to arrive at an "authoritative" interpretation. At issue is whether the law covers only "borderline obscenity" or a broader category of materials.

Organizations such as the American Booksellers Association and the Association of American Publishers have challenged the law, arguing that it creates an economic hardship for bookstores.

The Virginia Supreme Court was told to determine whether the law would apply to any of 16 books the bookstores in the case have said would be affected by it, and to speak on what measures bookstore owners would have to take to see that sexually-explicit materials were not examined by youths.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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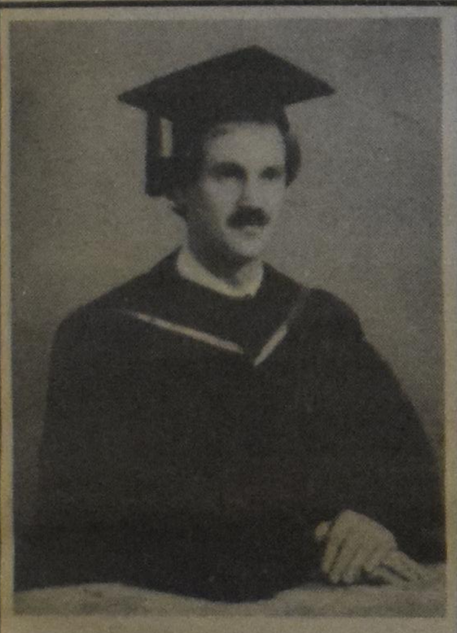
Graduation



ZWAAGSTRA: Melle and Janet Zwaagstra are proud to announce the graduation of their son, JOHN, from the University of Alberta with a degree of "Doctor of Philosophy" majoring in medical sciences. John had formerly received his BSc at McMaster University, Hamilton, Ont., and is a graduate of Saltfleet High School, Stoney Creek, Ont. At present, John is involved in medical research at Cedars Sinai Hospital, Los Angeles, California, U.S.A.
Congratulations John and best wishes for the future from Mam, Dad, brother Nick, Barbara and Andrea.

Congratulations!

Obituaries

On Sunday, Feb. 14, 1988,

FRED J. BOLHUIS

a child of the Lord, was taken home. He died at Holland Christian Homes, in his 84th year.
Beloved husband of the late Evelyn Bolhuis (nee VanderMeer)
Dearly loved by his five children:
Edna & Peter Buma — Whitby
Jan & Florence Bolhuis — Ann Arbor, Mich.
Cora & Rien Visser — Whitby
Jennie & Andy Mast — Brampton
Irene & Wayne McMillan — Whitby
Beloved grandfather of 16 grandchildren and eight great-grandchildren. Mr. Bolhuis will be remembered by many friends at Holland Chr. Homes. Interment at Mount Lawn Memorial Gardens, Whitby.
Psalm 138.
Mailing address: 38 Haslemere Ave., Brampton, ON L6W 2X4

Births

DE BRUYN:
With joy and thanksgiving to God, we, Ysbrand and Patricia, announce the birth of our fourth child, MARK DAVID, born on Jan. 28, 1988; a brother for Jennifer, Jonathan and Sarah. Tenth grandchild for Mr. and Mrs. Ysbrand de Bruyn of Ottawa and 12th grandchild for Mr. and Mrs. John de Young of Stoney Creek.
57 Felan Cresc., Rexdale, ON M9V 3A4

DEVRIES:
John and Shirley DeVries would like to thank God for the blessed gift of their second child, a healthy baby girl, CHRISTINE SHIRLEY, born Feb. 5, 1988, weighing 7 lbs. 4 oz., a sister for Lindsey Marie. Christine Shirley is the second grandchild for Mr. and Mrs. Edward DeVries of Smithville, Ont., and the ninth grandchild for Mr. and Mrs. Adrian VanGeest of Grimsby, Ont. She is the 75th great-grandchild for Mr. and Mrs. Henry Zantingh of Burlington, Ont.
Home address: 374 Lake St., Grimsby, ON L3M 1Z8

DRUIF:
"I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works and that my soul knoweth right well." (Ps. 139:14)
On Jan. 6, 1988, the Lord blessed us with another daughter, LAURA ELISE JOHANNA, a sister for Andrea Frances. Proud parents are Betty and Gerry Druif (nee Verbeek). This is the sixth grandchild for Mr. and Mrs. Y. Verbeek of Acton, Ont., and the third granddaughter for Mr. and Mrs. H. Klinker of Sarnia, Ont. Proud third-time great-grandmother is Mrs. J. Duenk of Georgetown, Ont.
Home address: 42 Delaware Ave., Guelph, ON N1E 3V6

Marriages

SCHOLTEN-HOVING:
We, the parents, Ralph and Pat Scholten and Marcus and Jean Hoving, are happy to announce the marriage of our children, GRACE MARIANNE to WILLIAM JOHN. The ceremony will take place, the Lord willing, on Saturday, Mar. 5, 1988, at 3:00 p.m., in the Springdale Chr. Ref. Church. Rev. L. Schalkwyk officiating.
Future address: 37 Ondrey St., Bradford, ON L0G 1C0

Obituaries

"I rejoice with those who said to me, 'Let us go to the house of the Lord.' Our feet are standing in your gates, O Jerusalem." (Ps. 122:1-2)
Our heavenly Father called unto himself, on Feb. 10, 1988, our dear husband, father, grandfather and great-grandfather,

AUKE BREMER

who was in his 81st year.
Maaike Bremer-Wiersma — Stoney Creek, Ont.
Gary & Jill — Dundas, Ont.
Murray & Ann — Winona, Ont.
Martha & Herb Vissers — Burlington
Jack & Shirley — Grimsby
Gertie & Jack De Roos — Beamsville
Hilda & Henry Rozema — Vineland
21 grandchildren, seven great-grandchildren; two brothers and one sister in Holland.
Predeceased by one son, Jimmy, one grandson, Steven Rozema, and one brother in Holland.
Funeral services were held in Fruitland Chr. Ref. Church, on Sat., Feb. 13, 1988, with Rev. G. Veeneman officiating. Interment Mountainview Gardens.
Home address: 241 Federal St., Stoney Creek, ON L8E 1P6

Obituaries

Door Gods genade mocht ons medelid,

Mr. TIBOR MEYER

op de leeftijd van 74 jaar, op 8 februari, 1988, ingaan in het vaderhuis met zijn vele woningen.
"Zalig zijn de doden, die in den Heere sterven." Openbaringen 14:13.
Club "Youth of Yesterday," Orillia, Ont.

"Wie heeft lust de Heer te vrezen
't allerhoogst en eeuwig goed
God zal zelf zijn Leidsman wezen
leren hoe hij wand'len moet
't Goed, dat nimmer meer vergaat
zal hij ongestoord verwerven
en zijn godgeheiligd zaad
zal 't gezegend aardrijk erven."
(Ps. 25:6)
De Heere heeft tot zich genomen zijn kind, onze lieve moeder, groot- en overgrootmoeder,

JANTJE MOES
(nee Mol)

weduwe van Hendrik Moes.
Eerder gehuwd geweest met Albert Moes.
Op de gezegende leeftijd van 103 jaar.
"Zij zullen in de ouderdom nog vruchten dragen, fris en groen zullen zij zijn; om te verkondigen, dat de Here waarachtig is, mijn rots, in wien geen onrecht is." (Ps. 92:15 en 16)
Simcoe, Ont:
H.P. Wesseling-Moes
D. Wesseling
Ajax, Ont.:
H. Kuipers-Moes
J. Kuipers
Enschede, Nederland:
H. Moes
A. Moes-Dekker
Klein- en achterkleinkinderen.
De begrafenis heeft plaats gevonden op de Oosterbegraafplaats dinsdag 12 januari. Voorafgegaan door een dienst van woord en gebed in de aula "Memento Mori" Noord Esmarkerrondweg 372 te Enschede.
Enschede, 7 januari 1988.
"Martha-oord."
Correspondentie adres: Josink-morsplein 6, 7545 MH Enschede.

On Feb. 1, 1988, the Lord took home with him,

MARIA VAN GURP

"And I shall dwell in the house of the Lord forever."
She was a faithful member of our ladies' society.
Ora et Labora, Aylmer, Ont.

Mar. 5, 1915 Jan. 22, 1988
"All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, but the Word of our God stands forever." (Isaiah 40:6,8)
On Friday, Jan. 22, after a courageous struggle with cancer,

ANTHONIE VAN NAMEN

our dearly loved father and grandfather was called home by the Lord.
Beloved husband of:
the late Wilhelmina Romijn (1966)
the late Alice Masselink (1985)
Dear father and grandfather of:
Joyce & Jerry Vos; Caroline & Ian, John, Anita, Celeste — Pickering, Ont.
Pete & Shirley Van Namen; Bill, Bob — Aurora, Ont.
Elsie & Cor Mooy; Peter, Ian, Darryl, Rodney — West Hill, Ont.
Corrie & Fred Zylstra; Jeff, Ken, Tammy — Pickering, Ont.
Mieke Fraser; Gary, Karen, Tanya, Jennifer — Newmarket, Ont.
Tonnie & Jake Jongkind; Derek, Jason, Carrie — Grand Valley, Ont.
Connie & Charlie Reitsma; Colin, Mark, Heather — Whitby, Ont.
The funeral service was held on Jan. 25, 1988, at Grace Chr. Ref. Church, Scarborough, with the Rev. Simon Wolfert officiating.

Obituaries

The members of the ladies society "Pray and Work" of the first CRC of Abbotsford, B.C., express their Christian love and sympathy to the Oldenhof family in the passing away of their brother and brother-in-law,

BILL OLDENHOF

It is our prayer that our heavenly Father will comfort and strengthen the family.

Business Opportunity

Lawn-spray business for sale
Well-established lawn-spraying franchise for sale in the Niagara Peninsula. Excellent opportunity for owner/operator. Protected territory: St. Catharines, Niagara Falls, Fonthill and surrounding areas. Now is the time to buy; cash flow starts in February with pre-booked payments. Financial statements available to serious inquiries. Owners have too many other interests. Call: (416) 892-5350 or (416) 892-2659.

Anniversaries

1948 TOLSMA/Draayer 1988
On Mar. 2, 1988, the Lord willing, our family hopes to celebrate the 40th anniversary of our parents,

JOHN and TINE

May the Lord continue to keep Mom and Dad in his care and bless them in the years to come.
With love and congratulations from your children and grandchildren:
Art & Enica; Alecia, John Paul, Nicole, James
Margaret; Aaron, Michelle
Rita & Brad; Laura, Kaitlyn
Linda & Gerry; Kristy, Kevin, Valerie
Home address: 124 Indian Creek Rd. E., Chatham, ON N7M 5J6

Send your family announcements to Calvinist Contact, typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

Treat Yourself or Someone Else to These Books

A Great Gift-Giving Idea

Please send the following book(s):

Onderweg ... Richting Eden by Tini Van Ameyde $7.95 = $_____
132 pp. Quality paperback. Illustrated. A collection of (mostly) Dutch poems written between 1954 and 1987 from a Christian immigrant's perspective. Ideal gift for those who still read Dutch.

Building on the Rock by Henry Van Andel $5.95 = $_____
102 pp. Quality paperback.
Meditations based on the Sermon on the Mount by a much-loved pastor. Ideal as a gift or for study groups.

The Strength of Their Years by Tymen E. Hofman $5.95 = $_____
164 pp. Quality paperback. Illustrated. Price reduced.
Mentioned in the best-selling *The Canadian Encyclopedia*.
The Dutch immigrant pioneers in Alberta come alive in this book.

Christian Parents by Hans Zegerius $1.95 = $_____
159 pp. Hardcover. Price reduced. A book about building a child's character.

Liberation 1944-1945 by Lini R. Grol $9.95 = $_____
A biographical novel which won the Canadian Authors Award. 213 pp. Quality paperback.
A warm-hearted story of the faith, courage and humour of the author's closeknit family under difficult circumstances during the last months of WWII.

Mix and Match by Lini R. Grol $4.95 = $_____
84 pp. Quality paperback ($4.95); hardcover ($10) $10 = $_____
Nostalgic stories from Holland and Canada of a nurse, her family, friends and patients. Something for the whole family. Several of these stories have appeared in *Calvinist Contact* and in other Canadian publications.

The Emerald Ring by Lini R. Grol $4.50 = $_____
48 pp. Illustrated. Quality paperback.
A moving story based on the Frisian legend *Het Vrouwtje van Stavoren*. Previously published in *Calvinist Contact*.

Van Toen en Nu by Lini R. Grol $5.50 = $_____
60 bladzijden. Met knipsel illustraties.
Hollandse gedichtjes die in verscheidene publicaties zijn verschenen in Canada (o.a. *Calvinist Contact)* en in Holland.

Sub-total = $_____
Add $1.50 per book for postage & handling _____ x $1.50 = $_____
Enclosed = $_____

Note: a) U.S. customers may deduct 25% when paying in U.S. funds; b) Discounts apply for bookstores; please contact us.

Please send book or books to:

Name: _____

Address: _____

City: _____ Prov./State: _____ Code: _____

Mail this coupon with your payment to:
CALVINIST CONTACT
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Classifieds

Help Wanted

Nanny/housekeeper required for a man with 3 children, aged 4, 7 and 9. Write to: Box 128, Neerlandia, AB T0G 1R0 or phone (403) 674-5527.

Nursery Position
Expanding wholesale container nursery is looking for self-motivated people. Experience is not necessary. Opportunity to advance and full-time employment for the right persons. Salary and benefits commensurate with experience. Send detailed resume and salary history to: Willowbrook Nurseries Inc., P.O. Box 100, Fenwick, ON L0S 1C0 or call 416-892-5350.

Help Wanted

Person wanted on **dairy farm** in south western Ontario. Has to work on his own, with experience in milking and field work. Will be paid according to performance. Write to Calvinist Contact, file #2481, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Interested in running a dairy farm? The farm has a 50-cow, pure-bred Holstein herd, new farm buildings and modern house. Applicants must be able to make their own decisions in all aspects of herd management. For more information call Drumbo, (519) 463-5502.

Miscellaneous

Attention Christian Schools:
For any Christian school: a complete 1962 edition Encyclopedia Britannica, plus 26 yearbooks and a junior encyclopedia. First come, first take. Frank de Jong, 233 Oxford St., Ingersoll, ON N5C 2V8; 519-485-3657.

Wanted

Gevraagd: De langspeelplaat, of nog liever tape, **Strijders voor het geloof** van het Leger des Heils, STERO 6428008. Het gaat me speciaal om het lied "Welk een vriend is onze Jezus." Schrijf naar: Y. Sikkes, 175 McCurdy Rd., Guelph, ON N1H 6H9

Services

Income Tax Preparation
T1 Special $10; T1 General $15. Rental $25 — Small business and farming $100 - $200. 19 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Accommodations

Something interesting!
If you have to go to London for work or school, contact the Pippels' happy home for room and board. London (519) 451-6787.

Teachers

AYLMER: Immanuel Chr. School invites applications for possible openings in **all grade levels.** Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate), music and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).

BELLEVILLE: Quinte Chr. High School requires a **music teacher** (vocal and instrumental) for September 1988. This is a full-time position. Some teaching, in an area other than music, will be required. Send letter, resume and any pertinent documentation to Quinte Chr. High School, 289 Pinnacle St., Belleville, ON K8N 3B3

BOWMANVILLE: Due to recent growth, **Knox Chr. School** will require two teachers for Sept., 1988, one **primary** and one **junior/intermediate** level. Strengths in French, music or computers would be an asset. We also have a possible opening for part-time **music** (could be combined with other subject areas). Please forward letters of inquiry and resumes to: Mr. W.M. Helmus, Principal, Knox Chr. School, R.R.#1, Scugog Rd., Bowmanville, ON L1C 3K2. Phone: (416) 623-5871.

BRAMPTON: John Knox Chr. School invites applications for openings in the **primary grades** including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 457-7250.

Teachers

AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite **primary** position; one possible part-time position in **Kindergarten, administration relief,** and **French.** Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.

BARRIE: Timothy Chr. School has probable vacancies for next Sept. in the **primary/junior grades.** Preference would be given to those with experience and French specialist qualifications. Please submit application and resume to: Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1.

Services

To my Niagara Peninsula friends:
I am no longer at Royal Tile. But I still sell everything you need for your floors. If you are looking for carpet, vinyl or ceramic tiles, phone:
935-0307
As always, you will get good advice and free estimates.
Sid Buma
St. Catharines

Help Wanted

Wanted: Person for light **greenhouse work** in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

Help Wanted

Help Wanted

The Northern Alberta Diaconal Conference in co-operation with CRWRC
requires a full-time
DIACONAL CONSULTANT
on or before May 15, 1988

Responsibilities: Enable the diaconates and churches to effectively respond, with Christ-like compassion, to the needs of people in the church, in the community and in the world.

Qualifications: Verbal and written communication skills; ability to equip and train; program development skills; self-motivation.

Send resume to:
John Feddes
7628 - 153 St., Edmonton, AB T5R 1N4
or contact him for more information at 487-2648

Deadline March 31, 1988

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clac Christian Labour Association of Canada

We would like to hear from female or male applicants who are interested in a career in labour relations as a

REPRESENTATIVE

CLAC has one current, and one future vacancy for persons who are self-motivated, can work independently, as part of a growing team of staff, and who like dealing with people. Administrative skills are an asset.
CLAC provides full training, and remuneration includes an excellent benefit package.

Direct inquiries and applications to:
Ed Vanderkloet, Executive Secretary
821 Albion Rd., Rexdale, ON M9V 1A3
Telephone: (416) 744-2340
(or one of CLAC's regional offices.)

CALVIN COLLEGE

The Education Department invites applications for a

faculty appointment

beginning **September 1, 1988.**

Doctorate preferred. Candidates should have expertise in Educational Psychology and Early Childhood Education as well as elementary or secondary teaching experience.
Responsibilities will include supervision of student teachers.
Calvin College seeks faculty who affirm the Christian faith as expressed in the Reformed creeds.
Deadline for applications is **March 10, 1988** or until filled.
Applications from North American minorities are encouraged.

Send letter of application and vitae to:
Dr. Gloria Goris Stronks
Chairperson, Staff Development Committee
Education Department
Calvin College
Grand Rapids, MI 49506

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

KE-MON-OYA Summercamp 1988

Member Christian Camping International Canada Division

Do you enjoy the outdoors? Consider counselling children in the beautiful Kawarthas or instructing them in an activity in which you are proficient. Camp KE-MON-OYA is now accepting applications for summer staff (minimum age 18 years) in:

- swimming
- canoeing
- sailing
- snorkeling
- campcraft
- nature
- arts & crafts
- campcook
- nurse

Kitchen and maintenance helpers (minimum age 15 years) and volunteer cabin counsellors (18 years and older).

Camp KE-MON-OYA, Box #213, Apsley, ON K0L 1A0 (705) 656-4631
Camp for boys and girls 7-15 years

Please send me [ ] a staff application
[ ] details about volunteer program
[ ] more info. about children's summer camp

Please mail to:
Name _____
Address _____
Staff position as _____
Tel. # _____ Date: _____

Teachers

BRESLAU, Ont.: Woodland Chr. High School invites applications for a *possible* opening in **Senior physical sciences,** Sept., 1988. This would include OACs in physics and chemistry. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades,** beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported."

DUNDAS: Calvin Chr. School invites applications for a definite half-time position in **special education** to replace a teacher on a 1-year leave of absence. Also a possible vacancy in the **Junior grades.** Ability to teach French and music an asset. Forward resumes to Mr. J. Zondag, Principal, Dundas Calvin Chr. School, R.R.#2, Dundas, ON L9H 5E2. Tel. (school) 416-627-1411; (home) 519-647-2853.

GEORGETOWN: Georgetown District Chr. School has a definite opening for a **Junior teacher** with expertise in music for the 1988/89 school year. Also, a possible opening for a junior teacher with qualifications in French, and a possible opening for a **Kindergarten teacher** (part-time, 60%) for Sept. Please send letter of application including resume and references to Mr. G. Petrusma, Principal, G.D.C.S., R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221.

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary** division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

JARVIS: Due to increased enrolment **Jarvis District Chr. School** invites applications for the following full-time positions, effective September 1988.
Kindergarten (2 classes)
Grade 3 & remedial (about 50% each)
Grade 7
There is also a possible opening at the **Grade 4** level. An ability to teach music and/or French as well as a background in computers may be considered an asset. Qualified applicants please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374.

Teachers ads continued on next page.

Teachers

Wellandport Christian School Society

invites applications for

Primary and Junior Division Teachers

The society operates the Wellandport Christian School and plans to open a second school in Smithville, D.V., September 1988. Applications are invited to fill openings in both schools. Experienced primary teachers and those with the ability to teach French, art and/or physical education are encouraged to apply.

Send letters of inquiry to:
Wm. Thies, Principal
Wellandport Christian School
Wellandport, ON L0R 2J0

Pacific Christian School
Victoria, B.C.

offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following positions:

Elementary
Intermediate
(French concentration)

Contact:
Mrs. Karen Vos, Principal
671 Agnes St.
Victoria, B.C. V8Z 2E7
Tel. (604) 479-9365

Secondary
Girls PE, math, science
Possible openings in home economics and girls counsellor

Contact:
Mr. John Messelink, Principal
654 Agnes St.
Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Duncan Christian School
Duncan, BC

invites applications for a

teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting.

Applicants are also invited for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in **Kindergarten** (part-time), **secondary English** and **secondary social studies.**

Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

The Society of Christian Schools in British Columbia

SCSBC

invites applications for the position of

Education Co-ordinator/Consultant

This is a half-time position for the 1988-89 school year. The task of co-ordination/consultation will be shared with the present co-ordinator and will involve some of the following tasks depending on the expertise of the successful applicant:
- school program co-ordination and evaluation
- school, classroom and school board consultation
- curriculum co-ordination, development, and implementation
- government relations
- general promotion of Christian education
- office administration

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development.
The SCSBC office is located in Langley, British Columbia, in the greater Vancouver area. Salary will be commensurate with qualifications and experience. The SCSBC is an organization presently serving 35 schools, many of which belong to Christian Schools International (CSI).

Send letters of application, curriculum vitae, and a statement of philosophy of Christian education to:
Society of Christian Schools in British Columbia
4762 - 207A St., Langley, BC V3A 6N9
For more information, contact John Vanderhoek at (604) 530-4600

Teachers

LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of **visual arts/drama, bible and math** for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.

Teachers

NEWMARKET: Holland Marsh District Chr. School invites applications for a **Kindergarten teacher** for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the **primary grades** and a full-time teacher for **Grade 5/6.** Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).

Willowdale Christian School

needs a

teaching principal

WCS serves the Christian community of northern Metro Toronto and seeks a leader, committed to quality Christian education from a Reformed, biblical perspective.

Please submit application and resume to:
Willowdale Christian School
attention: Mr. A. Ben Harsevoort
60 Hilda Ave., North York, ON M2M 1V5
Tel. (416) 222-1711

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of

principal

commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.
Letter of inquiry or application can be sent to:
Mr. William Slofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Lethbridge, Alberta

Immanuel Christian School

is now accepting applications from prospective teachers for the following positions:
High school — science, English, social studies
Junior high school — social studies, physical education, industrial education
Elementary — Grade 3, special education

Please forward all letters of inquiry to:
Mr. H. Konynenbelt, Principal
802 - 6th Ave. North, Lethbridge, AB T1H 0S1
Tel. (403) 327-4223

Chilliwack Christian School

invites applications for a

TEACHING PRINCIPAL

position beginning September 1988.
This school provides Christian education from K-7 for 113 interdenominational students. We seek a person with a strong Christian commitment.
A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.
There will also be a possible **half-time position as Kindergarten teacher,** effective September 1988.

Please submit application and resume to:
Mrs. Grace Post, Education Committee
c/o Chilliwack Chr. School, Box 161, Chilliwack, B.C. V2P 6H6
Home tel.: (604) 792-6380

Hamilton District Christian High School

invites applications for possible openings in

English
French
Science

Send resume and application to:
Ron Dirkse, Principal
28 Athens St., Hamilton, ON L9C 3K9
or call (416) 389-2296 (school)

Classifieds/Events

Teachers

Grade 3/4
Kindergarten — to 70%
Remedial/enrichment — 30-50%
for 1988/89.
Ottawa Christian School invites suitably qualified individuals to submit applications for the advertised positions to: Wm. A. Van Dyk, Principal, **Ottawa Chr. School,** 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

ORANGEVILLE: The **Orangeville Chr. School** is receiving applications for qualified teachers for a definite **Grade 5/6** position and possible positions in **Grades 1 through 4.** Please write or call Mr. A. Bakker, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6 or (519) 941-3381.

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades.** Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed. and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in **Grade 1, Grade 2 and Grade 3.** Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in **junior high.** Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.

SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of **Physical Education** (3 courses) and (3 courses) in intermediate general level **Mathematics, Science** and **Consumer Education.** This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Also needed: 1 teacher for **Math/Computer.** Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122.

SMITHVILLE: The Smithville District Chr. High School has 2 possible openings: **basic core courses** at the Grade 9-10 level and **math & science** — specifically physics, computer and calculus for Sept. 1988. Send all applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.

ST. THOMAS: Ebenezer Chr. School invites applications for a possible vacancy in the **Junior grades** for the 1988/89 school year. Please send all letters of inquiry and resumes to: Tony de Koter, Principal, Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. For information call (519) 633-0690.

STRATFORD, the Festival City:
Primary teacher
Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

TABER: Taber Chr. School is now accepting applications for possible **teaching positions.** If you are interested, please forward all letters of inquiry to: Mr. R. Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0

TORONTO: Toronto Central Chr. School invites applications for possible openings at various levels and for the position of **principal.** Please direct inquiries to: Jane Roxburgh, Principal, (416) 968-2036 (days), (416) 759-4352 (evenings) or Tine Houtman (416) 461-1207 (evenings).

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.

WALLACEBURG: Wallaceburg Chr. School has a probable opening for a **Grade 5/6 teacher** for the 1988/89 school year. Please send all letters of inquiry and resumes to: Mr. T. Tristram, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WOODSTOCK: For the 1988/89 school year, we will be in need of a teacher for **Grade 3,** as well as a qualified, preferably experienced, **special education** teacher with proven organizational skills. Strengths in French and/or music will be an asset for both positions. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

Calgary Christian School
invites inquiries and applications for teaching positions in
elementary grades *(possibly grades ECS — 1 & 5)*
and
secondary specializations
(language arts — 1 yr., French, home economics, possibly art, biology and chemistry).
Two schools are operated by the Calgary Society for Christian Education. The South school (K-5) presently has 39 students and the West school (K-12) has 339 students.
Please send inquiries, resumes and applications to:
Jack VandenBorn
at 2839 - 49 St. S.W., Calgary, AB T3E 3X9
School phone: (403) 242-2838

Edmonton Christian Schools
Applications are now being accepted by our school system for the 1988/1989 school year. Interested parties are invited to apply for **all divisions.** The Edmonton Society for Christian Education operates four schools offering grades K-12 to almost 1,000 students. Applicants should be able to articulate a Christian philosophy of education, hold a degree in education and be able to meet Alberta certification standards.
If you are interested, please send your application to the address below. (One application is sufficient for all four schools)
Mr. P.C. Prinsen
13470 Fort Rd., Edmonton, AB T5A 1C5
(403) 475-2818

Toronto District Christian High School
invites applications for the following positions:
Senior English
Instrumental music
Mathematics
Computer studies
Accounting
Please send applications and resumes to:
Mr. W. Barneveld, Principal
7900 Kipling Ave.
Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772

Due to growth
Calvin Christian School
in Drayton
has openings for a teacher in the
Junior Division
and for a
Kindergarten teacher
for the 1988-89 school year.
The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset.
We also have possible openings for two teachers in the **primary division.**
Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.
Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____
Name: _____
_____
New Address: _____
_____
City: _____
Prov.: _____
Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2R 6P9

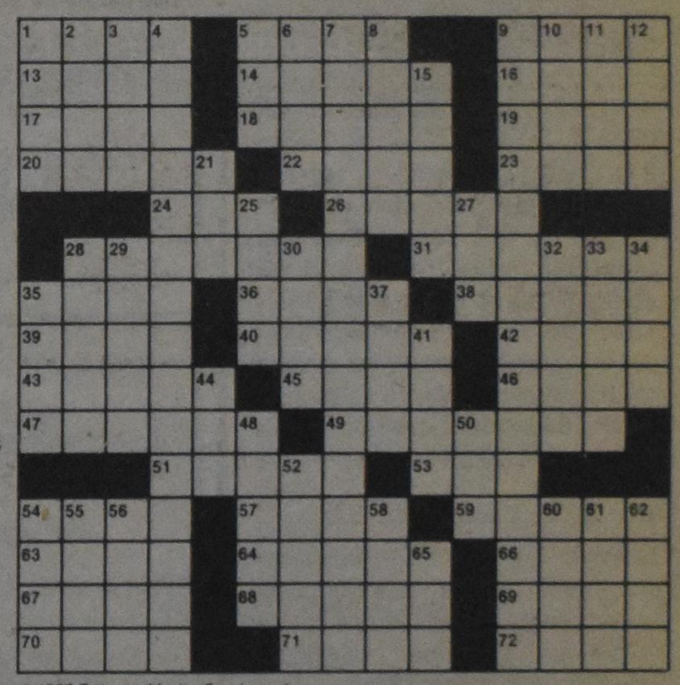
Why not place your ad in C.C.?

See page 21 for advertising deadlines.

Events

Weekly Crossword

by Roger Coburn



ACROSS
1 Indian city
5 Shear
9 Sorrow sound
13 Shellfish
14 Elementary
16 Fuzz
17 Broz
18 Winter athlete
19 Tardy
20 — Downs
22 Noun ending
23 Mine car
24 Hide of a young animal
26 Incisors
28 Corrupt
31 Climbing vines
35 Shipshape
36 "Trees" e.g.
38 Tracing pens
39 Hindu queen
40 Golf great
42 Language: suff.
43 Growing out
45 Famous Jane
46 Solitary
47 Hanging ornament
49 Art work
51 Belief
53 Set of tools
54 Concerning
57 Spat
59 Wager
63 European
64 Eur. subway
66 Dash
67 "— and tide ..."
68 "— Frome"
69 Gambling town
70 Mimic
71 Shipped
72 Observes

DOWN
1 Entr' —
2 Stagehand
3 Darn it!
4 "You can't tell —"
5 Network letters
6 Salt — City
7 "Beauty — beholder"
8 Chunk
9 "— is not gold"
10 Mythomaniac
11 Square pillar
12 Stalk
15 Fish basket
21 Ms Farrow
25 Young dogs
27 "My country, — of thee"
28 Rigg or Ross
29 Ferber and Millay
30 Pine item
32 Hosiery yarn
33 During
34 Locale
35 Waste allowance
37 Selling place
41 Floor
44 Always poetically
48 "— call you sweetheart"
50 Possessive
52 Food regimens
54 Movie dog
55 — of the tongue
56 Domesticated
58 A Tarkenton
60 Out of the wind
61 "Citizen —"
62 Biblical patriarch
65 Toronto's prov.

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Last Week's Puzzle

S	T	A	B		I	D	E	A	L		R	O	A	R
H	U	L	A		M	A	N	N	A		E	D	G	E
I	N	O	N		P	R	I	A	M		P	O	O	L
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			E	L	I	S		A	N	O	A			
A	L	A	R	M	S		M	A	T	E	L	E	S	S
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D	A	D	A		N	I	N	O	N		D	R	N	O
E	N	U	R	E		B	E	N	E	T		E	C	U
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			T	H	O	R		P	T	A	H			
A	N	C	H	O	R		P	R	E	M	I	S	E	S
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O	N	U	S		O	R	A	N	G		T	A	T	A
P	E	B	A		R	A	T	E	S		O	P	E	N

Celebrating 25th Anniversary

Timothy Christian School
of **Williamsburg, Ont. (K0C 2H0)**
is anticipating celebrating its

25th anniversary on May 27-29, 1988.

All former students, their parents, and former teachers are invited to celebrate with us. Please keep these dates open for this occasion. More information will follow in a later advertisement.

Kingston Christian School
Kingston, Ont.
plans to celebrate its

25th anniversary
the weekend of
October 28 - 30, 1988

Former teachers, alumni and friends are invited to join us for the celebration. For further information, please contact:

Mrs. Linda Knetsch
R.R.#3
Kingston, ON K7L 4V2
Tel. #(613) 389-4481

Church news

Christian Reformed Church

Called
— to Blyth, Ont., Rev. Johan Tangelder of Strathroy, Ont.

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

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UNIT 4
ST. CATHARINES, ON
L2R 6P9

With thanksgiving to God,

the Holland Marsh Christian Reformed Church

plans to celebrate its

50th anniversary

on

Sunday, March 20, 1988

10 a.m. & 4:30 p.m.: anniversary services
Wednesday, Mar. 23, 1988, at 7:30 p.m.: social evening

We especially invite all former members and friends to attend. Rejoice with us as we praise God for 50 years of blessings.

The Dutch 7

REINATA HEEMSKERK _____ alto
NICO BOER _____ tenor
MARTY SCHREIJENBERG _____ trumpet
JAN VEENJE _____ piano
LOEK VAN DER LEEDEN _____ piano
JURRIEN PLENDER _____ organ
HAN KAPAAN _____ oboe

(musical supervisor Loek v.d. Leeden)

Produced by
Dutch-Traveling
Zwolle The Netherlands

IN CONCERT

REDEEMER COLLEGE AUDITORIUM
ANCASTER, ONTARIO
APRIL 2, 1988, 8:00 P.M.

Tickets $10.00
Sr. Citizens $8.00

For tickets call Dundas
(416) 627-3634

!! IMPORTANT ANNOUNCEMENT !!

KOOISTRA TOUR

to

Israel & Greece

April 28 — May 14

This tour is almost fully booked; we can still accept several participants. If you are interested, contact:

Dr. Remkes Kooistra
453 Albert St., #12
Waterloo, ON N2L 5A7
1-519-885-6105

A Valentine Travel Tour Special

The Fundraising Committee of

Calvin Christian School
Hamilton, Ontario
invites you to its

Annual Calvin Fundraising Dinner

to be held

Saturday, March 26, 1988, at 7 p.m. in the Calvin Christian School gym

Feature: HANK HULTINK ROAST

Tickets cost $22.50 each and can be reserved by calling 383-5701. The number of tickets is limited and will be sold on a first-come, first-served basis.

Advertising Deadlines

Dated	Mailed	Two-column ad deadline	Classified deadline
Fri.Mar.4	Tues.Mar.1	Wed.Feb.24-8:30a.m.	Thurs.Feb.25-8:30a.m.
Fri.Mar.11	Tues.Mar.8	Wed.Mar.2-8:30a.m.	Thurs.Mar.3-8:30a.m.
Fri.Mar.18	Tues.Mar.15	Wed.Mar.9-8:30a.m.	Thurs.Mar.10-8:30a.m.

Calendar of Events

Feb. 28	Organ recital by blind organist John Vandertuin on the newly-renovated, 60-stop pipe organ at Grace Anglican Church, **Brantford,** Ont., at 8 p.m. (collection only).
Feb. 29	Ontario Inter-Varsity Christian Fellowship Celebration Banquet from 6:30 - 10 p.m. at the Constellation Hotel, **Toronto,** Ont. Speaker: Rev. John R.W. Scott on "Honouring God's Faithfulness." For tickets and info. call (416) 438-5040.
Feb. 29 - Mar. 20	World Home Bible League presents "Footprints of the Reformation," a multi-media event by Don VanPolen. **Feb. 29:** Newmarket; **Mar. 1:** Brampton; **Mar. 2:** Georgetown; **Mar. 3:** Barrie; **Mar. 4:** Orillia; **Mar. 5:** Burlington; **Mar. 6:** Thornhill; **Mar. 7:** Burlington; **Mar. 8:** London; **Mar. 10:** Ancaster; **Mar. 11:** Wellandport; **Mar. 12,13:** St. Catharines; **Mar. 14:** Clarkson; **Mar. 15:** Jarvis; **Mar. 17:** Grimsby; **Mar. 18:** Whitby; **Mar. 19:** Port Perry; **Mar. 20:** Newmarket. Watch local bulletins for details!!
Mar. 1	Organ concert by Dirk Jansz. Zwart, Holland Christian Homes, **Brampton,** Ont.
Mar. 2	John Stolt, prolific author, preacher, founder of the London Institute for Contemporary Christianity, and past rector of All Souls Church, London, England, will lead sessions on "Issues Facing Christians Today." From 9:30 a.m. to 4 p.m. at Ontario Bible College Chapel, 25 Ballyconnor Crt., **Willowdale,** Ont. Phone (416) 226-6380. Admission free.
Mar. 3-4	King's View '88 — Open House at The King's College, **Edmonton,** Alta. All students, parents and interested persons welcome. Participate in social events, attend classes and see the college from the inside. For info. phone (403) 428-0727.
Mar. 4	Organ concert by Andre Knevel at 8 p.m. in La Grave Ave. CRC, **Grand Rapids,** MI.
Mar. 5	Organ concert by Dirk Jansz. Zwart at 8 p.m. in the Mountainview CRC, **Grimsby,** Ont. Tickets $3.00 pp., $8.00 family.
Mar. 7-10	Organ concerts by Andre Knevel in California. **Mar. 7:** 8 p.m. in CRC, **Ontario,** CA; **Mar. 8:** Trinity Episcopal, **Escondido,** CA at 8 p.m.; **Mar. 9:** German Methodist (12 noon), **Los Angeles,** CA; **Mar. 10:** Trinity CRC, 8 p.m., **Artesia,** CA.
Mar. 9	Organ concert by Dirk Jansz. Zwart in **St. Catharines,** Ont.
Mar. 11	Inauguration of Dr. John Boersema as full professor of business in the auditorium, Redeemer College, **Ancaster,** Ont. He will speak on: "Christian Perspective on Free Enterprise: End or Means?" at 8 p.m. Free admission. Informal reception to follow. For info. call (416) 648-2131.
Mar. 9- Apr. 8	"Encounters": The art of Flora Visser, deals with relationships. See her thought-provoking works at Redeemer College, **Ancaster,** Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 11	Organ concert by Dirk Jansz. Zwart, at St. Michael Church, **Prince George,** B.C.
Mar. 11	Organ concert by Andre Knevel at 8 p.m. in Maranatha Can. Ref. Church, **Surrey,** B.C.
Mar. 12	Organ concert by Dirk Jansz. Zwart, Canadian Reformed Church, **Smithers,** B.C.
Mar. 12	Men's Life Workshop at the CRC, **Mt. Brydges,** Ont.; 9 a.m. - 4 p.m.
Mar. 12	Organ concert by Andre Knevel, at 8 p.m., in Can. Ref. Church, **Abbotsford,** B.C.
Mar. 14	Organ concert by Dirk Jansz. Zwart, at the CRC, **Terrace,** B.C.
Mar. 17	Organ concert by Andre Knevel, at 8 p.m. in Emmanuel CRC, **Calgary,** Alta.
Mar. 18-19	Springfest '88 at Redeemer College, **Ancaster,** Ont., for senior high school students. Bring a friend and stay over at the college for a weekend. Exciting events, prizes, workshops, sports, a free T-shirt and more. Get a first-hand feel for university life from a Christian perspective. For info. call Redeemer College toll free at 1-800-263-6467 or locally at (416) 648-2131. Free admission.
Mar. 18	Organ concert by Dirk Jansz. Zwart at the First CRC, **Lynden,** WA.
Mar. 18	Organ concert by Andre Knevel, at 8 p.m., in St. Augustines Church, **Lethbridge,** Alta.
Mar. 18-19	"Partnership in the Gospel" Conference at Third CRC (St. James United), **Edmonton,** Alta. For info. call (403) 489-8563.
Mar. 20	Spring concert at 8 p.m. in the **Ingersoll** CRC (429 King St. W.). Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.
Mar. 20	50th anniversary of the **Holland Marsh** Chr. Ref. Church. Services at 10 a.m. and 4:30 p.m. **Mar. 23:** 7:30 p.m. social. Former members and friends are urged to attend.
Mar. 23 - Apr. 8	View the works of Christian community artists including children, at the juried exhibition "Community in Visual Expression," at Redeemer College, **Ancaster,** Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 27	Spring concert at 8 p.m. in the **Aylmer** CRC (Caverly & South St.). Choirs participating: Bel Canto (London), Ingersoll CRC Choir and "Shining Lights" (Aylmer).
Apr. 1	"Kom Nu Met Zang" — Hollandse Samenzang, at 7:30 p.m. in the Immanuel CRC, Mohawk & West 5th, **Hamilton,** Ont.

Inauguration ceremony
for full professorship
and public address by

Dr. John Boersema
Professor of Business, Redeemer College
"Christian Perspective on Free Enterprise: End or Means?"
Redeemer College Auditorium
Hwy. 53, Ancaster, Ontario
Friday, March 11, 1988, 8 p.m.

For more information call 416-648-2131

Informal reception to follow *Free admission.*

Dutch

Kompleet met nieuwe schoenen, veters, een roos in z'n knoopsgat en een glimlach om de lippen, diende de Minister van Financien de begroting in. Een "hou-de-koers-begroting" noemde hij het. De oppositie gaf het andere, minder komplimenteuze namen. Er zat een flinke hoeveelheid eigen roem in, en iemand die thuis is in de Nederlandse taal weet wel wat eigen roem doet. Benzine belasting ging een cent omhoog, hetgeen $300 miljoen in de staatskas brengt. De minister heeft aangekondigd dat het mogelijk zou zijn een staatsbegroting zonder tekort in te dienen voor het eind van deze eeuw. 't Zal 's tijd worden.

★★★★

Er was in ons land over het algemeen meer belangstelling voor de Olympische spelen in Calgary dan voor het politieke spel in Ottawa. Calgary trakteerde ons dan ook op een schouwspel dat de moeite waard was om te zien, hetgeen niet vaak gezegd kan worden van de vragenperiode in de Kamer. Biljoenen mensen over de hele wereld zagen de opening van de Spelen op de beeldbuis.

★★★★

Onze best gekleede minister-president was blij dat hij Ottawa kon ontsnappen voor een tijdje. De oppositie legde hem het vuur na aan de schenen. "Geen koren zonder kaf" bleef zijn verdediging. Tot zijn eer moeten we hier vermelden, dat in de afgelopen week een stuk vriendjespolitiek begraven werd. De laatste drie jaar werden bijvoorbeeld rechters die beslisten over het al dan niet verlenen van Canadees staatsburgerschap benoemd door partijleden. Het kabinet heeft nu deze taak weer op zich genomen.

★★★★

Er was nogal verzet in de P.C.-Kamerfraktie tegen de wet op het twee-talen systeem. Vooral Westerse leden van de fraktie verzetten zich tegen het wetsontwerp. De vrees is, dat bekwaamheid in twee talen vereist zou worden voor regeringsbenoemingen. Ook in verband met de onzekerheid rondom de abortus situatie hebben heel wat fraktieleden van zich laten horen. Zijne Gepensioneerde Majesteit noemde zijn fraktieleden "nobodies," maar zo is het niet meer. De dames en heren laten niet zo maar meer over zich heen lopen, en ministers die geneigd zijn meer te luisteren naar hun hogere ambtenaren, moeten nu ook wel aandacht besteden aan de partijleden op de achterste banken in de Kamer.

★★★★

Er is opschudding in de Anglican Church over het feit dat de eeuwenoude liturgische handleiding (katern heet dat tegenwoordig in hoog Nederlands) vervangen gaat worden. Ik hoop dat, met de introduktie van ons nieuwe liedboek voorhanden, een dergelijke verstoring van vrede ons bespaard zal worden. We hebben al genoeg kerkelijke verdeling. Leden van de Anglican Church in Engeland hebben zo af en toe wel wat in de melk te brokkelen, want er is in die kerkelijke organizatie een soort Synode van Leken die hun bisschoppen in klare en duidelijke taal laten weten waar het op staat. Nog niet zo'n gek idee, vind ik. Vooral niet in onze Presbyteriaanse bestuursstruktuur die nogal naar bureaucratie leunt en ook een beetje uit de tijd begint te raken.

★★★★

Verzekeringsmaatschappijen zorgen er voor dat ons leven niet te saai gaat worden. We ontvingen een soort opkikkertje met de vriendelijke mededeling dat de kosten van onze automobielpolissen zo ongeveer twintig procent omhoog zouden gaan.

★★★★

De kranten meldden met veel dikke letters dat de Canadese dollar meer waard werd in vergelijking met de Yankee dollar. Of het de ekonomische zwakte van de Amerikaanse dollar is of toenemende sterkte van onze geldeenheid staat te bezien. Het feit blijft, dat uw kopje koffie (als je die paar druppeltjes onder op de bodem van die miniatuurtjes een kopje kunt noemen) toch nog twee dollar kost in Europa, en als er geen fooi bijkomt kijkt de kelner kwaad, en houdt zeker niet uw jas op bij 't weggaan.

★★★★

In Oostenrijk beginnen er toch meer mensen aan hou-zee Waldheim te twijfelen en de Rijkskanselier heeft zelfs gezegd: "Hij eruit of ik!" Dat is niet voor de poes. Waldheim doet net als een verkouden ooievaar aan de waterkant. Hij wil niet weg, maar de dingen gaan toch wel ontzettend stroef.

★★★★

Persoverzicht

Carl D. Tuyl

Er is twist in het Israëlische kabinet. Geen wonder. Twee kapiteins op een schip, twee koks in de keuken, dat werkt nooit. Intussen gaat de "stenen-oorlog" maar door. Israël probeert met alle macht de wereldopinie aan haar zijde te krijgen, maar het beeld van zwaar gewapende soldaten die schieten op kinderen die met stenen gooien, is niet zó vatbaar voor gunstige uitleggingen. Israëls goodwill in de wereld ondergaat hetzelfde lot als aandelen in de afgelopen october-crisis.

★★★★

Hiep-hiep-hoera voor een rechter in Florida, die een belastingontduiker veroordeelde tot een boete van $3 miljoen, te besteden aan daklozen. Als je die lui in de bak stopt moeten ze onderhouden worden door belastingbetalers.

★★★★

De Russen, moe van het strijden in Afghanistan, gaan naar huis. Net als ooit in Vietnam wordt het "vrede met eer" genoemd. Het heeft echter meer weg van de spreekwoordelijke hond die met de staart tussen de benen er vandoor gaat.

★★★★

België en Italië zitten midden in een kabinetscrisis. In Italië is dat natuurlijk schering en inslag. België heeft al sinds twee maanden een waarnemend kabinet.

★★★★

En zo draait het wereldschouwspel maar voort. De Anglikanen vechten voor hun gebedenboek, kinderen in Israël vechten voor vrijheid, mensen in Ethiopië willen graag wat meer eten, Canadezen en Fransen bekibbelen elkaar voor kabeljauw, en de kerk is verdeeld over kinderdoop, en handen vouwen of handen omhoog. Misverstand en onbegrip! Net als die man die op een landbouwbeurs een varken had gewonnen. Opgetogen nam hij het mee naar huis. "waar laat je dat beest?" vroeg z'n vrouw. "Zolang op onze slaapkamer" antwoordde de gelukkige winnaar. "En die vreselijke stank dan?" wilde z'n vrouw weten. Waarop het antwoord kwam: "Ja, daar moet dat beest dan maar aan wennen, hoor." Onbegrip en misverstand!

Carl Tuyl is predikant in the First Christian Reformed Church in Kingston, Ont.

WEES GEWAARSCHUWD:
Gevaarlijke stoffen
opgeslagen hier.

Millieu risico's zijn niet alleen in zure regen of giftige industriële stoffen. Ieder van ons in ons dagelijkse doen en laten heeft invloed op de kwaliteit van ons millieu.

Het kan cigarettenrook zijn, of zeeppoeder voor de was. De schoonmaak- en poetsmiddelen in de keukenkastjes, of de verf en oplos-solutie in de kelder.

Elke gezinswoning, al ziet het er nog zo veilig en gezellig uit, bevat chemicaliën, die zorgvuldig onder contrôle zouden moeten staan.

Verzeker uzelf ervan, dat u uw uiterste best doet om huishoudelijke gevaarlijke stoffen onder contrôle te houden:

- Maak u bewust van de gevaarlijke stoffen die u gebruikt en weggooit elke dag.
- Wijs uw kinderen op de gevaarlijke stoffen in uw woning en berg deze stoffen op een veilige plaats.
- Koop alleen stoffen die veilig zijn in 't gebruik en die veilig van de hand gedaan kunnen worden.
- Koop insecten- en onkruidvergif en andere chemische stoffen alleen in die hoeveelheden, die u ook werkelijk nodig heeft.
- Help mee in het organiseren van speciale ophaaldiensten voor gevaarlijke stoffen.
- Help met het tegengaan van overdadig gebruik van plastic en styrofoam.
- Bevorder het gebruik van materiaal dat opnieuw gebruikt kan worden.

Verzeker u ervan dat u uw best doet om de wereld veiliger te maken voor uzelf.

Daarvan zal iedereen profijt trekken.

Environment Canada Environnement Canada

Canada

Wie zou zo'n wereld niet begeren?

L.H. Kwast

Een eeuwenoude discussie weet niet van wijken. Elke nieuwe generatie voert haar met dezelfde hartstocht als de vorige. Het zijn dezelfde argumenten pro, dezelfde argumenten contra die in het veld worden gebracht.

Wij hebben het over de Bergrede en haar betekenis voor hier en nu.

De wereld zou heel anders kunnen zijn

De aantrekkelijkheid van de Bergrede ligt voor de hand. Want zij schildert een samenleving waarin alles anders is. Armen lopen voorop, vredestichters hebben het heft in handen, tranen worden gedroogd en het onrecht wijkt van alle straten en pleinen. Wie zou zo'n wereld niet met heet verlangen begeren?

Maar het gaat nog verder. In Jezus' woorden lijkt het recept zonneklaar: die andere wereld ligt voor het grijpen als mensen maar willen. De andere wang toekeren, vriendelijk zijn jegens je tegenstander, de boze niet weerstaan, je linkerhand niet laten weten wat de rechter-doet, geen kapitaal opbouwen, onbezorgd zijn, altijd delen met de ander, de moeilijke keuze voorrang geven boven de gemakkelijke.

Hoe is het mogelijk dat dit recept, in honderden talen in honderden miljoenen bijbels kant en klaar afgedrukt, al niet lang geleden in praktijk is gebracht? Heeft P.W. Botha in zijn villa aan de Kerkstraat in Pretoria nog nooit overwogen het pad van de Bergrede in te slaan? Of trouwe kerkganger Ronald Reagan?

Tussen twee polen

De zee van theologische literatuur over de Bergrede is onafzienbaar. Exegeten, dogmatici en ethici hebben elk voor zich gepoogd op deze even eenvoudige als geweldige woorden van Jezus zicht te krijgen. Het zijn vooral twee stromingen die de aandacht trekken.

De eerste stroming zegt: de Bergrede is geen Nieuw-Testamentische wet die woord voor woord moet worden nageleefd. Ze is daarentegen een appèl aan de gezindheid waaruit een christen heeft te leven. Die gezindheid kan geen andere dan de liefde zijn. Hoe die gezindheid in praktisch handelen moet worden omgezet, hangt helemaal van de omstandigheden af.

Het kan bijvoorbeeld met die gezindheid in strijd komen om de andere wang toe te keren. Want ik zou die ander daarmee geen christelijke dienst bewijzen, maar integendeel hem in zijn ruwheid en spotlust sterken. In de pedagogiek zijn er duidelijke voorbeelden dat liefde niet bestaat in passief toezien en dulden maar in actief optreden, in bewaring van discipline en handhaving van gezag.

Dat alles is helemaal niet in strijd met Jezus' woorden. Want de Heer heeft in de Bergrede geen geboden gegeven, maar situaties geschetst. De Bergrede bestaat uit een reeks van voorbeelden. Aan de hand van al die voorbeelden wil de Heer ons het grote gebod van de liefde als dominerende christelijke gezindheid verduidelijken.

De stroming die op deze wijze de Bergrede uitlegt, heeft in verleden en heden altijd zeer vele aanhangers gehad. Men mag zelfs zeggen: de kwantitatieve meerderheid van de uitleggers heeft zich altijd in de bedding van deze stroom voortbewogen.

Deze uitlegging heeft het de christelijke kerk in haar geschiedenis betrekkelijk gemakkelijk gemaakt om niet al te zeer te lijden aan de verschrikkingen onder de mensen. Het is bijvoorbeeld frappant hoe Duitse theologen tijdens de eerste wereldoorlog van de Bergrede nauwelijks last hadden. Zij stelden heel hun wetenschappelijke bedrijf in dienst van het geprangde vaderland. Daarmee kwamen zij voor hun besef niet in conflict met de Bergrede.

De andere stroming vertoont een heel ander beeld. Daar verzamelen zich de christenen die de geboden van de Bergrede in deze wereld woordelijk en onvoorwaardelijk willen vervullen en vervuld willen zien. Zij zien geen enkele spanning tussen de tijdsbedeling waarin wij leven en de aanstaande tijdsbedeling van de komst van Christus.

Zij willen niets weten van de noodbedeling waaronder wij verkeren en van het eigen mandaat van de overheid. Er is binnen de opvatting van een woordelijk en onvoorwaardelijk na te leven Bergrede geen enkele ruimte voor de eigen verantwoordelijkheid van de overheid. Ook zij — die overheid — heeft geen andere plicht dan in volstrekte overeenstemming met de Bergrede te leven. Dat betekent niets minder dan dat de overheid geen bestaansgrond meer heeft.

De overheid is er om "de boze te weerstaan." Daartegenover stelt de Bergrede dat de boze *niet* mag worden weerstaan. Bezit of leven mag niet tegen onrecht en geweld worden verdedigd. Deze zeer konsekwente toepassing van de Bergrede heeft oude papieren. In de Middeleeuwen kwam deze opvatting al naar boven.

En het is begrijpelijk dat een reactie daarop niet kon uitblijven. Werd niet heel de breekbare samenleving door deze opvatting tot in de grond bedreigd? Men kan deze reactie onder andere terugvinden in artikel 36 van de Nederlandse Geloofsbelijdenis.

Verweer op twee fronten

In de jaren twintig en dertig konden gereformeerden nog wel eens ietwat hooghartig medechristenen afstempelen als Bergrede-mensen. Daarmee liepen ze gevaar om zich de *ernst* van Jezus' woorden in de Bergrede van het lijf te houden. Feitelijk was voor hen de Bergrede een vorm van gezindheidsethiek.

Zagen zij niet iets over het hoofd? In de Bergrede gaat het om meer dan gezindheid alleen. Jezus heeft de eis van Gods geboden verdiept tot heel de menselijke existentie. Niet alleen "niet doodslaan" maar ook "niet haten." Niet alleen "niet echtbreken" maar ook "niet begeren."

Jezus heeft het over wat zich in de keldergewelven van de mens afspeelt. Daarom doet de opvatting van de Bergrede als gezindheidsethiek aan de tekst van de Bergrede geen recht. Ze maakt van de Bergrede een zedelijke beschouwing. En dat haalt de angel uit Jezus' woorden. Naar de zijde van de tegenpool — volledige toepassing van de geboden van de Bergrede op alle levensterreinen — moet een andere opmerking worden gemaakt.

In Luthers woorden: "Wat is dat voor een dwaze moeder die haar kind tegen een wolf of een hond niet wil beschermen onder het motief: een christen mag zich niet verweren?" Onze wereld is een *gevallen* wereld. Ze verkeert in de schemering tussen heil en onheil. Ze moet het nog hebben van Gods geduld. Daarom overheid! Daarom desnoods geweld om geweld te weren! Daarom straf en boete!

Niet idealiseren!

De Bergrede kan er echter voor zorgen dat wij bij dat alles geen hoera gaan roepen. Overheid is een zichtbare uitdrukking van de noodsituatie van de mensen en hun wereld. *Helaas* moet er overheid zijn, *helaas* moet van tijd tot tijd naar het middel van het geweld worden gegrepen.

Hier geldt letterlijk hetzelfde als wat Jezus over de echtscheiding heeft gezegd: "Van den beginne is het zo niet geweest." Het is de hardheid en de weerbarstigheid van ons hart waarom God als het ware buitengewone maatregelen heeft genomen om onze wereld te bewaren tegen een transformatie in een hel.

De Bergrede herinnert ons er telkens aan dat wij het paradijs hebben verloren. Ze verhindert ons om de wijze waarop wij de wereld inrichten te idealiseren. In concrete toepassing: de tweede wereldoorlog werd nogal eens voorgesteld als een strijd tussen de machten van het goede en die van het kwade. Dat gebeurde in de roes van de propaganda. Maar zo zwart-wit is het niet geweest. Het was de strijd tussen lichter grijs en donkerder grijs, tussen een verfoeilijke macht en een verdraaglijke macht.

Maar juist daarom moet je mensen en overheden ook niet met de Bergrede om de oren slaan. Geen enkele overheid kan met de Bergrede opereren. Dat ligt niet aan de "onmogelijkheid" van de Bergrede maar aan wat Jezus de hardheid van onze harten heeft genoemd.

De Bergrede is de grondwet van de nieuwe wereld van God. Die nieuwe wereld is onder ons nog niet aangebroken. Onze situatie wordt elke dag bepaald door de *vertraagde* wederkomst van Christus. Daardoor hebben wij ons zo goed en kwaad als dat gaat, in deze wereld moeten installeren.

En in deze zin is elke christelijke ethiek een wetenschap uit nood. Het is de nood van een wereld na de breuk met God. Tegelijk is die christelijke ethiek een wetenschap die leeft van de belofte en van de kracht van Gods komende nieuwe bedeling met ons.

Nog niet: daaraan worden wij in de Bergrede constant herinnerd.

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Zend uw aanvraag nu in en wordt een "Challenge '88" werkgever. Aanvraagformulieren zijn beschikbaar bij het Canada Employment Centre. **De vervaldatum van aanvragen kan** in elke provincie verschillend zijn.

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Books/Meditation

Robert VanderVennen, book review editor

Friends of God

Wayne Brouwer

The seal of approval

"Jesus of Nazareth was a man accredited by God to you by miracles, wonders, and signs, which God did among you through him, as you yourselves know." **(Acts 2:22)**

Robert Ingersoll, a U.S. politician of the 19th century, earned a name for himself as "the great agnostic." His clever tongue won him recognition as a lawyer even though he had little formal education. But his fame was larger on the stage, where for fees of up to $3,500 for a single speaking engagement, he dazzled audiences with witty and brilliant attacks on the Christian faith.

One of his favourite crowd-pleasers was a dramatic build-up that noted how the Bible portrayed God as jealous of his honour, and ready to strike down individuals for blasphemy. He would take a watch out of his pocket, and in all the craft of showmanship, declare solemnly that he was about to curse the name of almighty God. In gentlemanly good taste, he would give God five minutes to "strike me dead and damn my soul!"

The excited and agitated crowds held their breaths in tingling amazement. Silence thundered as those five minutes dragged by, expanded to eternities in the dread of expectation. Witnesses reported the beads of perspiration forced from furrowed brows, and not a few individuals were supposed to have fainted outright in the pressures of the moment.

In the calmness of his self-confident agnosticism, Ingersoll snapped the pocket watch shut after five minutes, and declared, "You see there is no God, or He would have taken me at my word!"

On a European tour of his show, Ingersoll performed the stunt in London one evening. The next day, excited men from Rev. Joseph Parker's congregation tried to worry him with the news. With the calm sense of faith, Parker simply responded: "And did the American gentleman think he could exhaust the patience of God in five minutes?"

Where faith begins

How could Parker be so sure, in the face of Ingersoll's rational experiments? Probably for the same reason that the apostle Peter stood confident as he preached on Pentecost Sunday. The great facts that sustain faith are not the miracles of unusual grace or judgment that God may send to quiet or disturb our lives. Rather the great facts are the wonders and miracles which God did in Jesus Christ to prove the unique character and mission of this ambassador from heaven. The apostle John, standing next to Peter that day, would later write: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:30-31)

In our egocentric world, faith is often verified or rejected on the basis of how it affects me, or what I will get out of it, or what punishment I will avoid. But true Christian faith is much deeper than that. It looks to Jesus Christ, sees who He is and what He did and continues to do, and then releases the head-games and ego-trips of subjectivism as not being the final court of appeal.

In the great miracles of Jesus, especially on the cross, it became possible for God to miraculously stay his judgment on Robert Ingersoll in the petty drama of an evening's entertainment. But Ingersoll now has an eternity to regret his foolishness. While you still read these words, consider carefully: what do *you* think of Jesus of Nazareth?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

South Africa

Testimony by South African blacks

Evangelical Witness in South Africa: A critique of Evangelical Theology and Practice by South African Evangelicals. By the "Concerned Evangelicals." Grand Rapids: Eerdmans. 1987. 48 pp., paper, $3.95 U.S. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

This short document, signed by 132 Christians in South Africa, almost all of them black, is a critique of apartheid. That, of course, is not unusual coming from blacks in South Africa. What is unusual is that the critique is self-directed.

The signatories of the document analyse their pietist evangelical faith as in large measure responsible for an unwarranted support for the South African government among large numbers of black Christians. Readers of this paper will find it interesting that the authors call for a reorientation of their faith along what may be called "Kuyperian" lines. They are persuaded that, contrary to what they have always believed, the Bible *does* call black Christians to resistance, to liberation, to rejection of their suffering. They believe that a more biblical faith will stimulate self-criticism among black Christians of pietist-evangelical persuasion. As a result, they hope that the self-criticism will lead to non-co-operation with the government.

The most interesting aspect of this book for me is that it is the first liberating perspective on a difficulty faced by many Westerners. what to make of the many statements by blacks that strategies like economic boycotts will not work and should not be supported. This declaration claims that such statements are made by blacks caught in a pietist faith. The authors identify themselves as makers of such statements in the past. And they now deplore their own former witness.

I find this the most plausible explanation of this Western perplexity. And it behooves Calvinian Christians, therefore, no longer to pay the least attention to testimony that boycotts will not work. It is a misguided testimony which flows from a perspective that has always been rejected in Calvinian contexts. Instead we have always found the civil perspective of William of Orange, and, indeed, of Afrikaner Boers themselves against the British, much more biblical.

For all who are genuinely interested in being delivered from lack of ability to be "decisive" in their views of South African politics, this is a very helpful document. Very heartily, perhaps even urgently, recommended.

Canadiana

Immigrants poor and wealthy

Haven's Gate: Canada's Immigration Fiasco, by Victor Malarek. Toronto: Macmillan, 1987. Hardcover, 262 pp., $24.95. Reviewed by Paul VanderVennen, an immigration lawyer in Toronto.

Victor Malarek has made a positive contribution to a badly-needed, careful public debate about immigration policy in Canada. The debate is taking place in the context of Bills C-55 and C-84, Canada's proposed legislation creating a new system of refugee determination. However, the current debate is often dangerously ill-informed, with potentially disastrous results to those concerned.

Malarek is a journalist with Toronto's *Globe and Mail* who began reporting on immigration issues in 1984. Much of the material in this book comes from practices and events that he exposed in *Globe and Mail* articles. The book is anecdotal in style and broad in scope. This makes it easy to read and interesting for a layperson, but at the same time he avoids the easy scapegoating and acceptance of truisms that form much of popular opinion. The disadvantage of the anecdotal style is a lack of depth and objective analysis.

It does not take Malarek long to demonstrate that Canada's immigration laws and policies are riddled with "chaos, contradictions and bias." Nobody escapes blame for this, including politicians, senior bureaucrats and unscrupulous consultants and lawyers. But at the root of the chaos is Canada's twin goals for immigrant selection. On the one hand we have accepted immigrants to meet our demographic and labour needs, favouring skilled, educated, English-speaking persons, preferably white Europeans. In bureaucratic terms this is called "easily adaptable to Canada." On the other hand we accept immigrants for "humanitarian" reasons — either family members of Canadians, or refugees, in keeping with international commitments to accept those with a well-founded fear of persecution in their homeland.

These two goals have conflicted with each other throughout the history of Canada's immigration policy. In attempting to meet a particular immigration level which has been targeted, these two categories have competed for acceptance to Canada. The immigration bureaucracy has always favoured acceptance of "adaptable" immigrants.

We are currently experiencing a refugee "backlash," encouraged by our government which favours an increase in wealthy, educated immigrants and restricted access of refugees to Canada. Malarek illustrates this well in successive chapters, including one entitled "None is too Many — Again" about our appalling record of rejecting Afghan refugees in camps in Pakistan, refusing even to allow them to apply at our embassy. The next chapter, "Visa for Sale," tells of the Immigration Department's Entrepreneur Program, in which a person with a net worth of over $500,000 can make a proposal of investment in Canada and be granted permanent residence. Malarek also faces the issue of racism in Canada, a topic that most of us would prefer to ignore or dismiss.

The government is currently attempting to pass two bills which will severely restrict the number of refugees who will have access to our "refugee determination system." The situation is labelled an "emergency" because the government wants to choose who will live in Canada (the "adaptable" ones); it doesn't want the people fleeing persecution to choose us. The result is a manifestation of imperialism which should be of great concern to Christians — siphoning the capital and brains out of less developed countries while shutting our doors to those fleeing political persecution.

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